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The EXPOSITOR

&

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YEAR'S END INN

C. IRVING BENSON

ONE of the disabilities of my life thus far is that I have been too young. On this last day of another year I realize that I am st outgrowing that disability of youth.

There is one thing we are all doing—always owing older.

When Livingstone went to Africa, his watch cited the eager curiosity of the natives, but gradually they lost their respect for it because they noticed that whenever Livingstone consulted it he looked serious. It seemed to the natives to be a merciless tyrant which their white-faced friend was impelled to obey: so they banned to capture it and free him from his捉迷藏. We all feel the tyranny of time as the years speed mercilessly on—each seeming swift-winged than the one before. Time flies—says an ancient adage. But a modern poet reversed it: "Time flies, you say? Ah, no! 'Tis time that stays; go!" And literally that is true. Howsoever, we must give heed to that warning word of Christ, which Scott and Tolstoy took so much to heart: "Work while ye have the light, for the night meth wherein no man can work."

Well, granted that we are getting older, and that it is a serious matter, what can we do about it? There is no use trying to deceive ourselves with the notion that Time is not writing any wrinkles on our brow, that we are wearing better than most people, or that the years are not hurting by, and taking their toll as they go.

We cannot help our days on earth growing wiser; but the fault is ours if they are growing poorer. It makes little difference under what lucky star a man is born, if he has stopped living.

The amount of youthfulness left in us cannot be settled by a calendar. It is magnificent to grow old if only we keep young. So long as we keep our mind alert, our heart from hardening, and our feelings sincere, and live unselfishly—we need not fear the flight of time. We are moving forward to better Edens than we leave behind.

Age is a quality of mind;

If you have left your dreams behind,
If hope is cold.

If you no longer look ahead,
If your ambitions' fires are dead,

Then you are old.

But if from life you take the best

And if in life you keep the jest—
No matter how the years go by,
No matter how the birthdays fly,
You are not old.

The pity is that grey hair isn't always a sign of grey matter. Some people have learned nothing from the experience of the years. Time has gone on but they have stood still mentally and spiritually. "To hold the same views at forty," said Stevenson, "as we held at twenty is to have been stupefied for a score of years, and take rank not as a prophet, but as an unteachable brat, well birched and none the wiser."

Years are mere records of time, not registers of distance. They tell us how long we have been on the road—not how far we have travelled. The distinction is important.

Jesus died in His thirties, but how far He had gone, how much He had accomplished! So much that He could say, "I have finished the work that Thou gavest Me to do."

How shall we measure life? Not surely by its length but by its fullness. Two or three years ago I visited the Keith-Falconer hospital at Sheik Othman. I saw men and women and little children coming from the desert to be nursed and healed. Falconer died at thirty. Then I stood in the Protestant cemetery at Rome and saw the grave of Keats, on which some admirer had laid a fresh red rose. Keats died at thirty, but he had lived long enough to make things of beauty which are a joy for ever.

Life cannot be judged by its years—not by its quantity, but by its quality. Do you know the age of St. Paul, of St. Francis, Cromwell, or Lincoln? You cannot calculate the length of their lives by any human arithmetic. Add to their lives 10,000 times 10,000 years, and you have not expressed it.

What does life mean and what is it for? That is what we ought to ask ourselves in these last days. Well, what does Jesus say? Turn to His fresh and wonderful teaching in the Gospels. To have eternal life, to partake of eternal life, to share it, to enter into it, is to have found the secret of life. Now let Jesus speak and say what He means. The popular mind has injected ideas of the hereafter and "eternal life" has been levelled down to mean "future life," i.e., life as it will be in heaven, and the word eternal is thought to have a quantitative meaning and stand for everlasting duration,

a period of time which has no last day.

Jesus was speaking of a way of living. "This is eternal life," He said, "to know God." It is not some other place, a time without a terminus; it is a new quality of living. To know God, to share the life of God is to be living eternal life. "In Him was Life." He was "the Way, the Truth and the Life." In Him we see what life with all its possibilities really is.

Life eternal, then, is not really endless time, but something altogether different from time. Life eternal has to do with the manner in which it is lived. "To be spiritually minded," says Paul, "is life." "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life. "Whoso believeth," says Christ, "hath Eternal Life." "Whoever lives in view of the great facts for which I stand will use his life in a new way. "This," he says, "is life eternal, to know God"—God as we see Him in the face of Jesus Christ.

For to know God is to see life as He lived it.

Jesus said bluntly that people with no love in their hearts, no soul in their eyes, and no self-sacrifice in their programme were dead-shadows, mere existences.

Towards the end of his life Dostoevsky divided mankind into two classes, those who know the eternal life and those who do not, and he said that the fate of the world would rest with those who are citizens of eternity.

Eternal life is not life after death. It is the kind of life that is above death and the influence of death. We can have it now. There is no cold stream running between two worlds, dividing us from our beloved, but only a river of life proceeding from the throne of God, flowing through both worlds and joining them one to the other. The Life eternal is now. Death is only an horizon and an horizon is nothing at all but the limit of our light.

COME AND BE PREACHED TO A LAYMAN

A LETTER comes to my desk promoting what is described as "*an interdenominational effort to get the people of America back into the churches where we can preach to them.*"

I wonder if this naive phrasing does not explain about 90% of the difficulty our churches (and preachers) are having today.

Surely the creature made in God's image has fallen from his highest estate when he can be herded into a sanctuary, even that of the church. "Get the people back into the churches" is strongly suggestive of the special days, crusades, movements, visitation campaigns and preaching missions which we too frequently substitute for the apostolic, person-to-person invitation: "Come and see." Getting a man into the church, either building or organization, does not necessarily save or even change him. Why do intelligent ministers, like the one who wrote this letter, pretend that it is otherwise? Jesus of Nazareth told the world all that we shall ever learn about the Kingdom of God by word of mouth. He demonstrated the only method by which men can be led into that Kingdom. When shall we ever quit trying to improve upon His methods?

"Where we can preach the Gospel to them," says the letter. Now I can think of several reasons why I should attend church services regularly, but being preached to is not one of them. I willingly acknowledge my obligations to my church and its appointments, but I resent every implication that I ought to go because my pastor wants an audience. As I see it, he and I are part-

ners in the Kingdom enterprise—he has one function and I another. On that basis he can urge me to come to church. But pleading with me to come to hear him preach leaves me cold. I can hear better preaching by staying at home and turning on the radio, and I would if that were my only reason for going to church.

I hope the writer of this letter had his fingers crossed when he wrote "preach the gospel." We hear many fine addresses, lectures, expositions, homilies, and drama sermons but good tidings for sin-sick souls is rarely heard. Nearly every day someone says: "But why, why, why? What is it all about?" How I wish I could send such a one to my pastor for spiritual help! But I cannot. For one reason, he would be attending a Kiwanis luncheon or similar function and could not give my friend any time. And he could not help because he has not found peace himself, and *does not know the answers.*

Is it not time for Christian people to relegate their tradition of the divine calling of ministers to the limbo where they tossed their belief in the divine right of kings a century or two back? Protestant people today do not seriously believe that God calls men to the ministry or to particular fields in a special way. If they did, pastors would not receive the shabby treatment they sometimes do from their flock. If they did, pastors would not say: "I cannot stay on this field because they do not pay enough." This tradition of men set apart has done much to develop the attitude of my correspondent who wants to "*get the American people back into the churches*

here we can preach to them."

Oh, let us have disciples who, having found the messiah, leave all to go out and range with the herd, lifting the fallen, healing those whom sin

has wounded and telling the heart-sick of the Way of Life which brings joy into the darkest corner. Forget your preaching, man, and go out and minister.

EVANGELISM FOR TODAY

JESSE M. BADER

Dr. Jesse M. Bader before the Ministerial Association of Hagerstown, Maryland, as reported by

Milton B. Christ
Minister M. E. Church
Thurmont, Md.

THE first business of the Church is Evangelism. The crisis which America faces to-day is not one of politics; not money; not unemployment; not even economics; but one of character. And the only force that will change character is Christian Evangelism. We do not now of any power that will make bad men good or good men better, other than the redeeming message of Jesus Christ. Two hundred years ago John Wesley discovered that man could not be saved through philosophy, or any of the man-made methods, but that only through Jesus Christ could man be at one with God. What Wesley discovered for himself must be the experience of people to-day, and our job as preachers is to help them in whatever way we can.

Reasons why Evangelism is the paramount need of the world to-day.

1. Men never lived so close together as now. The world is a whispering gallery! And as we are brought into closer relationship with our fellowman, the attending problems are proportionally increased. As illustration, Dr. Bader told of his childhood on a large farm of the middle west. His father could raise a garden, and not be bothered by his nearest neighbor's chickens. But so happened that his father sold the farm and moved to town. A year or so later his former neighbor did the same thing, and moved into the same block. It was not long until relationships between the two were strained, due to the one's desire for a garden and the other's interest in chickens. We need more Christianity as we live closer together. The spirit of Jesus Christ is the only answer to the more delicate relationships brought about by the narrowing down of the world to-day.

2. Men have so much POWER today. One has only to glance across the ocean to Italy or Germany or Russia to see an illustration of the amount of power that a few men can accumulate. What these men do with the power they have is determined by what kind of men they are. Let us bring the illustration to your own home town. The chances are that a few men have in their

hands the power to make your town one of the finest in the state, or just the reverse. It is necessary to-day, if our world is to be saved, that the impact of the Gospel of Jesus Christ must be made upon the hearts of men, that they may be made anew. The conversion of one key-man can re-make a town, or a state, or a nation.

Evangelism is essential to the life of the church, for the church is never more than one generation away from extinction. Of course, such a thing looks improbable, but it is possible, and we should be aware of the possibility. Look, if you will, at what happened in Russia, regardless of what you may think about the unworthiness of the church in Russia, the fact remains that a concerted effort made such a change in one generation. This is also an illustration of what can be done by Evangelism, when it is carried on by a state as a serious business. Look back across the years to Northern Africa where the Christian Church once flourished. To-day there is hardly a Christian Church to be found, except for mission stations. The truth of the matter is, that if we closed all churches, closed all bibles, stopped talking about Christ and his message for the salvation of the world, the religion that bears His Name would cease to exist in a very short while. The spirit of Christ among men is dependent upon Evangelism. It is not picked out of the air, nor off a vine; it must be interpreted by one person to another. It must be passed on and on and on. We must do our part, or it will surely die. Without Evangelism, the individual church would in a short time pass from existence. That which Jesus made primary, His church dare not make secondary.

So much for the reason for Evangelism to-day. As Evangelists, we have two major problems. First, we must make people feel a sense of the need of God. It is no use trying to sell people something or even to give them something, until they first have a feeling of need, a desire for what you have to offer. This is the reason behind all the wonderful display of liquor and cigarette ads. They endeavor to make the one who comes in contact with them feel a sense of need. Dare we who have something far more essential to happiness do less! Our job is to make people want the religion of Jesus Christ. And it is a tough job! We are living in an age when people find satisfaction in the temporary, fleeting gadgets of the world, and do not want to believe that they are

wrong. But that does not excuse us, it only offers us the greater challenge. In the sixth chapter of Isaiah, we are told how the prophet saw a vision of God and he cried out: "Woe is me, for I am undone; because I am a man of unclean lips." As he saw God, he saw himself in the true light. We must give this generation, to-day the light of God, so that they can see their own sins. We must present Jesus so that they will be conscious of their own lack, dissatisfied with their own stature, to want to be what they know they are not. Evangelism will call them from comfort to the cross, and make them glad for the change.

One challenge facing modern Evangelism is that of getting a hearing. This was not true thirty or forty years ago. People who are members of the church are not attending church. There are many reasons: the call of the open road, the movies, the Sunday paper, the radio, etc. To-day, we are facing tremendous forces that our fathers knew nothing about.

FACING THE CHALLENGE

How shall we answer these problems?

1. The radio! Let us thank God for it. In New York, eleven periods a week, time that would be worth over a million dollars a year to commercial firms, is given free to the Council of Churches for spreading the Gospel of Jesus Christ. Into homes, automobiles, factories, everywhere that there is a radio, goes the voice of the preacher. Morning devotions is one of the most popular hours on the radio, and people are being awakened, reborn, and sent into the churches to work for God, through the radio. The radio, carries the Gospel into the most sacred spot on earth, the home, and it is lifting people to a higher level. Thank God for it! As preachers, we must never lose an opportunity to use it.

2. The Pulpit! The pulpit should be the most movable piece of furniture in the church. Let us take it with us to the luncheon club, the school, the P. T. A. meeting, the Grange, the factory, the store, the shop; wherever we go, the pulpit should go as the foundation of life; we should go preaching the Gospel of Salvation. Let the line from our study to the pulpit never be a straight one; it should lead us through all parts of our neighborhood, touching life all the way; thus we shall offer a message stronger and more vital. When you are called to speak at the Rotary or other luncheon club, do not disappoint your hearers by being just entertaining, but go prepared to talk about that one thing which you know best, RELIGION. If they had wanted comedy, they would have secured a comedian, if they had wanted a talk on science, they would have invited a scientist. As a minister, they expect you to talk about God and

their relationship to Him and his Church. Don't ever be guilty of failing them.

Then use your luncheon hour to invite some member of your community who is not Christian, to go to lunch as your guest. Put the message of Jesus Christ upon his heart and ask for a decision. Do not wait for people to come to your church, to be "converted." Go to them. Wherever they are, you will find them waiting, anxious to listen. I wonder how many hours Jesus sat in the boat or by the shore talking to Peter, James, and John, before that eventful day when he said, "Follow me"?

One of the finest ways to carry on a year-around Evangelistic program is through the use of laymen. There are so many laymen and so few preachers. If you can find a few Godly men who will do personal work under your direction and with your help, you are blessed as with a legion of Angels. One minister meets with such a group every Monday night, and after prayer they go out in twos to call on people, to talk to men and women in their homes about Jesus Christ. This minister need never be afraid that his church will die. Another church has a standing committee on Evangelism, which does not "Stand," but works. They are business men and they meet for lunch every Tuesday and report on their work for the past week, and receive a new list of names. Let us instill into our Sunday School Teachers the evangelical spirit, keep it alive, work with them. This is the most fertile field of the Christian Church.

The PREACHING MISSION. Perhaps there is no man in America today better qualified to speak on the Preaching Mission than Dr. Bader, for he it was who directed the great National Preaching Mission of two years ago. He says, "This method will work, if you work it." If you plan a Preaching Mission get your members to back it. Have them sign pledge-cards that they will attend. If your members are not interested, there is no reason for believing non-members will attend. However, the successful way to do this in any COMMUNITY is for all the churches to have such a mission at one appointed time, doing the same thing, but not necessarily in the same way. Let each preacher use that method which best suits his personality. But all churches should unite in a single effort, using the same advertising, making one appeal to the community, instead of scattered individual effort. All the ministers should meet together *each day* for prayer, conscious of their interest in each other, and in the Kingdom of God. Let the churches of a Community, acting as a *unit*, conduct such a Preaching Mission as this, and the spiritual temperature of the Community is bound to rise.

SONG IN THE CHAPEL

M. F. THURSTON

THE failure of so many churches to make the most of the element of song, even where a charge of perfunctoriness will not be due to a misconception of what song is. For minister or leader of the service it is too in merely the words of the poem. Frequently, the musician, it is only the music. In essence g is neither words nor music, nor even both. aderson has defined song thus: "Singing is the rpretation of a text by tones made by a hu-n voice." No one who has heard Cameron Mc-n, Detroit's nationally known baritone, sing the simplest song will question the accuracy he definition. And such a conception of song is olutely essential to the most effective use of g in a religious program. Interpretation is at e words and music, and above words and sic. It is the re-presentation of the sentiment emotion of both the words and the music. his fact has its significance not only for the ger but for the selection of songs. It means, for religious service, that the songs chosen must ry the desired emotional significance. This s not require any special set formula of words, d because they are particularly appropriate to subject. All that is really necessary is that general sentiment be appropriate. Thoughtful ging will do the rest. It is very seldom indeed t a particular hymn need be sung merely be-
-use the sermon or the lesson is to be on a par-
-ular subject. It is quite certain, moreover, that less a musician is consulted, selection by words ne frequently results in disaster when the nn is announced.
From long observation, the writer is convinced at most ministers have a rather low batting ave-
-ge when either the musical or the spiritual ue of their selection of hymns is examined. oir directors might do no better, but it ought be possible in any congregation to find some usically trained person with an imagination d a conception of spiritual values to whom it uild be safe to say, "This is the subject; select e hymns," perhaps occasionally (for very spe-
-cial reason) asking the inclusion of one par-
-icular hymn out of the three or four to be se-
-ted.
This conception of song will have a bearing, o, on the necessity for special types of hymnals different groups or for different occasions in e church. Are the religious feelings to be used in our young people different from those nich we older ones are to experience? Should all, during a period of revival services, have ferent emotions from those which we ought dinarily to experience? Certainly children will unable to feel or appreciate the experiences

of adults but does that mean that they are to be taught merely jingles, or that adolescent and young people just out of their teens must have jazz or dance music in the church service as well as out of it? Certainly there is room for some differentiation; but there is also the need for an abundance of planned overlapping. This is fairly well provided in certain sets of hymnals designed to go together, but is not in practice so well taken care of in the use of those books. Much cheap, inferior, and trashy material should be kept out of services intended for worship.

The impression, frequently encountered among religious workers, that young people will not sing the standard hymns of the church because they are too lugubrious in sentiment or too lacking in vigorous rhythm, has a certain amount of basis in fact; but only the basis of unintelligent use, or shall we say misuse, of the resources of the hymnal. Why expect young people to be enthusiastic over such a mediocre tune and such doleful words as are combined in "How Tedious and Tasteless the Hours"; or expect them to get spiritual uplift even out of the singing of such magnificent hymns of aggressive and militant spirit as "Faith of Our Fathers," "The Son of God Goes Forth to War," or Luther's marching hymn of the Reformation, "A Mighty Fortress"—if they are com-pelled or permitted to sing them in funeral rhythm or in the half-dead lackadaisical manner which too many congregations seem to think is proper for congregational singing. Some congregations, it is true, start out bravely enough, but because the organist or the leading voice does not have the courage of his convictions, the attempt at a reasonable tempo peters out in an effort to adjust to the stubborn conviction of the mass that the tempo should be slower. Such efforts at adjustment are almost never successful. The more the singing is dragged, the more certain some one or two strong voices are to lag behind all the rest.

It is not meant to imply that all rhythms must be speeded up to be effective; that is far from the case. But they must remain rhythmic if they are to have either their musical or their spiritual effect; the pulse of the accented beat must be distinctly and definitely felt. The slower the tempo, the more difficult it is to be sure of this effect. The tendency in slow singing is to over-emphasize the unaccented beats and the unim-
-portant words by drawing them out until they are raised to the level of the others, and the dynamic contrast of strong against weak is lost. The emotional importance of rhythm can not be over-emphasized; primitive music is only the rhythm of the drums, and the primitive appeals are still the strongest, even among civilized people. This

is the basis of fact behind the assertion that a different type of hymn is needed for revivals and for young people than for other times and for other singers.

The fact is, however, that to a very large extent a different singing of the same hymns would make them so much more effective spiritually as well as musically, that the question of so-called revival hymns would never have to be raised. To take only one instance, if "Faith of Our Fathers" is sung with well-marked rhythm, and a tempo not much slower than 120 beats to the minute, a decidedly martial and stirring effect will be obtained. The recurrence of the four strong beats to each line of the hymn gives the impression of a strong, dignified march rhythm. This hymn, however, exemplifies one of the obstacles to rhythmic singing in the fact that the strong beats do not fall consistently on the accented words or the important words and syllables in the text. The same difficulty is met to a much more marked degree in the old hymn first suggested, in which the unimportant word "how" is given undue stress by being assigned the first two beats, while "tedious" which follows it has but one, and similarly "when" in the next line, is given a predominance of stress over the first syllable of the important word "Jesus," which follows it.

The fault which has just been referred to is too common even in many of the best hymns; in many cases a different setting for each stanza and the introduction of certain irregularities, such as appear in *Adeste Fideles*, would be necessary for the best fit of words to music. In most cases, this would be undesirable, since congregations will have learned the original forms of the settings, and confusion would result from such changes. However, the lack of a perfect rhythmic fit of words and music does not make a more rhythmic type of singing impossible of accomplishment or inartistic in effect.

Many of the difficulties which arise in the effective use of hymns are the result of the selection and maintenance of too slow tempos. As has already been suggested, rhythm is itself partly a matter of tempo, and partly a matter of subordinating the unimportant in words and music, so that the true musical effect of the melodic and rhythmic figures becomes more apparent, and therefore more aesthetically and emotionally effective, while the effect of the text itself is heightened by the better coordination of words and music. Too slow tempos tend to overemphasize the unimportant.

From this last fact arises another common fault in singing, which may at first thought seem to be unrelated to it. This is what may perhaps be called the over-sentimentalization of singing in the case of many of the old favorites. Excellent examples of what is meant are the familiar upward swoop in the line "Oh, what peace we often for-feit" (faw-er-r-fit), or the series of swoops which most congregations make in singing the Meineke Gloria. In the first case the habitual use of a too slow and drawling tempo without clear-

cut rhythm is primarily to blame; in the second it is both too slow a tempo, and faulty fit of words to music. Whatever the cause, over-sentimentalization hides the true significance or sentiment of the hymns. Listening, one gets the impression that tones are being held because people like the sound of their own voices, and that the whole thing is a performance in which there is a vagueness after effects, and a failure to realize them, with scant attention to the significance of the text that is being interpreted.

Slow tempos have also ruined many beautiful hymns for general use by virtue of still another reason. Because of the tempos in which they are usually sung, too many of our most beautiful evening hymns are closely associated in the minds of many people, with funerals. "Lead Kindly Light," for example, is not intended as a prayer for guidance through the valley of the shadow, but is instead, a groping for light in the midst of spiritual darkness. Even the "angry faces" are not those of loved ones, but of God ministers and messengers who lead through the darkness of doubt to the light and joy of an abiding faith. The hymn closes with a note of joy and assurance rather than with a sombre picture of the tomb, and should be sung with that fact in mind. So too, "Abide With Me" is a prayer for help and strength during life and an expression of a confident faith. Even where reference to the future life occurs, the note is one of triumph. In particular, note the imagery in the last stanza of this hymn; sadness and somberness are absent: "Heaven's morning breaks and earth's vain shadows flee." There should certainly be nothing sad or dirge-like about the singing of this hymn. Similarly "Sun of my soul, thou Saviour dear," because it is a song of cheer, not of gloom, demands a somewhat more rapid tempo and more vigorous rhythm than those usually employed in singing it.

IMPERFECT MEN

Everything that has ever been accomplished in this world has been brought about by imperfect men. Every pastor has a church full of them. Every sales manager must deal with them. Every general has an army of them. Every leader must depend upon them—his ability to use them is the test of his leadership. Imperfect men have written every wise and just law we have on the books. They have sung all the beautiful songs, written all the inspiring poems and created all the masterpieces. Even Jesus did not succeed with a twelve of his disciples. The hope of the world rests with imperfect men.

THE MINISTER IN TIME OF DEPRESSION

HARRY B. ROBERTS

MANY places there are reports that people are thronging the churches, as a consequence of the depression. If this be true, what an opportunity! Some of the churches are raising staggering amounts of money for the relief of those, in some sense, connected with them. This perhaps is the typical expression of American Christianity, which is eminently practical. There is ample warrant in the example of the Church's giving for the relief of the poor and distressed. Nevertheless, in the Master's ministry the emphasis is elsewhere. He was a Great-heart, who instinctively put forth the hand to bless and to comfort at every appearance of need and pain. But he regarded it as a distraction. It was not for this that He came. He had a higher ministry. He saw the hungry multitude and then rebuked them. "Come unto me," said He, "because ye did eat of the bread and were filled." And then spoke of himself as the "bread of God," the "bread of life," the "living bread." His higher ministry is to the soul of man. That too is the church's higher ministry. But the consciousness of her failure, in respect, was never greater, than in recent years. And, now, with the problem intensified—can she be sufficient for these things? This is the minister's peculiar responsibility, which he can in no way shift. For by vocation he is a man of God; his specialty is in the things of the Spirit. Meanwhile he is immersed in the materialism of his time; his church may keep him more than busy with a hundred purely secular tasks. But, in his own way, meet the task he must, even dragged down with the sense of failure and perhaps of guilt also. And the church tumbles him into the mire. The minister's confession of inadequacy may be the beginning of new actions of power. Let him then use as much time, least, with his Bible as with the newspaper. Let him re-discover the wonderful treasures of wisdom within its covers. Let him read and re-read the Psalter, not in modernized English versions, but, if he can, the Greek and Latin texts. The Vulgate is easy to read and the quaintness of the Latin idiom and the introductions will easily "intrigue." Let him worship with Isaiah in the temple and catch a vision of a transcendent God. With Hosea, let him find, in a sordid domestic tragedy, a new revelation of divine pity and love. Let him kneel with the Master on lonely mountain tops. And then may come to him experiences remotely comparable to St. Paul's, when he was snatched up into the seventh heaven or to St. John's rapt vision on Patmos. Again, let him dare to violate a modern prejudice, and make himself familiar with classics—classics of devotion in all ages and thus walk with the men who walked with God. Their names

I need not call, they are written in letters of gold in the annals of the church. And since piety may be banal, and most conventional piety usually is, let him acquire depth and strength, by wrestling with the great questions of life. A jobless man is a philosopher, but a very poor one. For his philosophy is likely one of nihilism and despair. He is the rawest kind of a 'personalist' and hurls a challenge at God to prove his goodness. One may express to the man his sympathy, but sympathy is not enough. He needs a worldview to fortify his hope and uplift his courage. But how may that be given by one who is not grounded in Christian theology? It is not easy to acquire it, but never were aids so many and able and so finely expressed. So many without the church are without hope and God in the world, to give them the assurance of faith may not be so difficult as is sometimes imagined. A new seriousness must appear in preaching. A thousand vapid nothings must give way to the deep things of God. The pulpit will come to its own again when sermons borrow grandeur from their themes and the minister becomes aware that the pulpit is the *throne* of power.

As seen in after years, a depression may turn out to be a crisis in the nation's life. A new spirit may be seen to inform it. Literature instead of pulling men's thoughts downward, will purify their emotions, and give calmness and control, as it has ever done in the days of its glory; civic life may be enabled by the entrance of men, strong and undiscouraged, inspired by the vision of the righteousness of the Kingdom of God; and Zion awake and clad in her beautiful garments may become the light and joy of men. But these are but the fruits of a nation's spiritualization. And who is trying to or can accomplish that, but the CHURCH of Jesus Christ? And who can lead the church to this its highest mission but its MINISTRY to man?

"We are born knowing nothing and with much striving we learn but a little; yet all the while we are bound by laws that hearken to no plea of ignorance, and measure out their rewards and punishments with calm indifference. In such a state, humility is the virtue of men, and their only defense; to walk humbly with God, never doubting whatever befall, that His will is good, and that His law is right." . . . —Paul Elmer More.

The Editor's Columns

Dropping The Films

COLOR photography has always been an intriguing subject and the results, in the hands of experts, glorious.

But not every photographer can make color prints. In fact the country boasts today of about a dozen whose work has been notable.

The process is most intricate in that it calls for the super-imposition of three separate films, each prepared to add to the completed picture only one of the three primal colors, the exact blending of which creates the endless color variation of Nature.

First the yellow filtered film is placed upon specially prepared paper, and printed. Then the red film and the blue film in turn are put in position and the placement of these films, according to the color print artist who explained the process to me, calls for extreme care, for it is lowered almost to the paper and literally dropped into place.

In that *dropping* of each film lies the art, for the image on each, as it is dropped, must coincide to the thousandth of an inch with the one placed before it, else the picture will be blurred and a new start must be made. It seems inconceivable that even after the two score years the artist had been experimentally active with color prints, he could even approximate the essential infinite accuracy in dropping the films.

But the thought I have in mind pertains not so much to the nicety demanded in placement of the films as in the fact that on the one piece of paper, one impression is made of one color. The one impression is a monotone of single hue. Upon it goes another monotone of single and simple hue. The result of the first two colors, red and yellow, bring shades varying from a rich red through all the shades of orange to yellow. One begins to see the picture being made, even if decidedly wierd in color tones.

Then the blue is dropped, another single color, to blend with the reds and yellows and, with the removal of the film, there before the eye, a reproduction of Nature in her most colorful glory, beautiful beyond words. The whole spectrum employed to put on paper exactness of color which even the greatest of artists in oils would strive in vain to duplicate.

Through the year ahead, whether we do it

knowingly or not, we duplicate the work of the color print artist. Before us lies the sensitized sheet. There will not be an act, not a word or thought, not a deed that does not have its own individual color tone. Day by day we drop our films and on the colors we select from day to day and on the accuracy with which they are dropped will the finished picture depend.

Jack

Release That Safety

THE evening had been one of delightful fellowship. The church hall was comfortably filled, nor was it a small one. Then came the time for the traveler of wilderness parts to put on his motion pictures and lecture on his experiences in out of the way corners of the continent.

As the talk progressed, interest was keen. Over the long trail we were carried. It was as though we, ourselves, were actual explorers in the wilds.

At one place in the story the spore of a lion was picked up. We followed it through fields and woods and deep in rugged canyons and as the picture progressed toward the actual shooting of the huge cat, the speaker had every index finger in the room, subconsciously on the trigger of as many imaginary rifles. We were to do the shooting. Each man for himself. The thrill of the chase was on us all.

Unknown to the audience, the speaker had a small revolver concealed on his person. A blank cartridge had been inserted in the chamber. The trigger was set and the safety was on, over against a possible discharge at the wrong moment, which would have quite dissipated the effect for which the speaker strove.

"There he is." The traveler spoke softly, so as not to disturb the wily creature which sat poised, ready to jump from a low hanging branch. "Get your sights lined up just behind that front shoulder. Squeeze the trigger gently—don't jerk it. Now, fire!"

There was a wierd silence. The speaker had stopped whispering directions. Not a sound, save the continued humming of the projector in monotonous undertone, broke the dark silence of the hall. Then the speaker broke into a hearty laugh and in the reflected light from the screen

oted he held in his hand a small weapon at which he was looking. Then he shared with us his predicament and shared his laugh. At the correct moment to simulate the actual shooting of the lion, he had meant to fire a blank-cartridge, sort of a sound effect which he had found most effective in former presentations of his trip. This time, however, he elected to release the safty catch on the weapon and the result, ludicrous enough in that he had us all ready to shoot the cat, each man for himself, was that he worked us into the story to the point of firing the guns we held, only to burst laughing as the cat dropped from the tree without the sound effect of his planned shot. Similar to the progress of many a hunter of souls! Everything moves along smoothly and promisingly, right up to the vital decision. We don't take souls for the kingdom unless the safety released, permitting the shot to be fired once the sights have been lined up.

J. R.

Newspaper Sermon

ONE does not usually look at a newspaper column generally devoted to light, entertaining matter for a sermon. But that is what I found one day in a Reading Times' column called "Toast and Coffee." On this particular day guest columnist was telling about his Canadian sport trips. Here is the part of especial interest: "The guide who has been assigned to you by the outfitter may be the only person you will see for a couple of weeks or a month. So if you are going into the back country, you may as well learn in advance how to get along with him. The success of your trip is in his hands and you also are betting your life on his ability and knowledge of the brush. Therefore, never give your guide a drink. That's the first rule. Only the rankest dude could do that, and no self-respecting guide would accept. Some fellows make it a point of insisting that the guide split one with them. To avoid argument, the guide might do that. But you never will get him to take you out again, should you turn to that area."

In the Pennsylvania State liquor stores are signs reading: "If you drive don't drink. If you drink don't drive." Large billboards along highways also carry that message. Is there not something there?

When there is a responsible job to be done everyone still wants a sober man.—W. R. S.

A Few Words From The Pastor

1. When they talk to you about others it is gossip.
2. When they talk to you about themselves they bore.
3. When they talk to you about you, they are

brilliant conversationalists.

4. A Christian is a man who knows how to acquire without cheating, how to lose without regret, and give without hesitation.

5. If it cost \$50 to be baptised a good many deacons would be searching the scriptures to prove that Baptism is not taught in the New Testament.

—Charles F. Banning

BULLETIN BOARD SLOGANS

A Philosopher sees less on his tip-toes than a Christian on his knees.

Short prayers in public depend upon long prayers in private.

God honors no draughts where there are no deposits.

When it seems hardest to pray, pray hardest.

Nothing is discussed more and practiced less than prayer.

Prayers from the lowest depths ascend the highest.

Length of prayer means less than strength of prayer.

Not every man has a head so aim at his heart.

It doesn't take a gallon of words to express a pint of thought.

Someone is going to smart a little if you are the salt of the earth.

Keep your lamp burning and let God place it where he will.

Christ wants fellowship not patronage.

Sin's smiles are more dangerous than her frowns.

Victory rather than freedom from attack is Christianity's aim.

To touch another's heart you must use your own.

Exploding theories make most noise.

Truth will get caught in the barrel while error slips through the bung.

How we love to confess the sins of others.

A stone fit for the arch will not be left on the pile.

Service is love in overalls.

What we give determines our wealth, not what we get.

If Christ is the way, we waste time travelling any other.

One thing only, can man gain permanently—Heaven.

One has no more religion than is acted out in his life.

CHURCH METHODS

Another Year

Another year is dawning,
Dear Father let it be
In working or in waiting
Another year with Thee;
Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of mercies,
Of faithfulness and grace,
Another year of gladness
In the shining of Thy face,
Another year of learning
Upon Thy loving breast,
Another year of trusting
Of quiet, happy rest.

Another year of service,
Of witness for Thy love,
Another year of training
For holier work above.
Another year is dawning,
Dear Father let it be
On earth or else in heaven,
Another year for Thee.

—FRANCIS R. HAVERGAL

Watch Night Suggestions

Making cut-outs of the figures 1938-9, to be used during the watch-night gathering, is a welcome suggestion, because there is no planning or rehearsal required. The cut-outs should be made of card board about three feet high, dots placed where candles are to be placed later. The cut-outs should rest on a base of green, flat, so candles will stand erect and outline the figures. The number of dots for candles will depend upon the number in the group. Small birthday candles are distributed to the group, and about 15 minutes before the close of the year, (*determine time by the size of candles*) each member of the group goes forward, lights the candle, softens the base-end slightly, and places in position on cut-outs. At the turn of the hands of the clock into 1939, the young people appointed for the role of time-keepers should remove the eight to the side, and replace it with the nine, upon which large candles have been placed and lighted by the time-keepers. Father time, a figure in flowing robes, may carry off the *eight*, and two members of the young people's group may read the stanzas of Francis R. Havergal's poem, "Another Year."

There should be a session of resolutions for the coming year, preferably written, as the writing makes a definite impression upon the person making the resolution. It is well to announce the resolution before the group, if not too private in nature.

Daily prayer should be encouraged in the resolutions, also regular Church attendance. Tithing for one week each month, has started many a person on the road to Christian Stewardship.

Singing and music are essential, as well as some light refreshments after the group meeting is over.

For the Children's Hour

Children are conscious of the Christmas season and the aftermath of the changing calendar. A unique way to impress the importance of this upon children is to plan a playlet for the Sunday School classes of children under 12. Plan the feature by having 12 children represent 12 months of the year; having seven children represent the days of the week; 24 for the hours of the day, (8 for study, 8 for play, 8 for rest); have simple musical accompaniment; two pages to act as guides on the platform; the lines may be read by a reader chosen from an older group, or have the children recite lines. The latter will require more rehearsal, in addition to any marching steps or pantomime required.

At the opening of the feature, a large '1939' on cardboard should be lying on the platform, the pages will enter from either side and pick this up and place on the curtain or backdrop at rear in full view. The twelve months will appear on the stage in march step. Any simple drill or march will add to their delight in the work. Each child should recite a few lines pertaining to the month represented, or the reader should assist in offering some inspirational lines on the march of the months.

This may be followed by the seven days of the week, with special emphasis on Sunday. Next the eight hours representing work may come in bearing candles, books, hoes, or any other work tools that will add to the drill; the eight hours of play may have balls, tennis rackets, or any other play tool to be used in the drill; the eight hours of rest should be dressed in sleeping garments, the drill should be slow and measured, children rubbing their eyes, part of drill nodding in sleep, etc.

Your local library, or school library, will yield many suggestions for lines and drills. Teachers of your local school will be glad to help with the coaching and tunes for drills.

Week of Prayer

Encourage a week of Prayer among the Children of the Church, hours to be arranged on the basis of school work, and children should be permitted to choose the object of their prayers. This may be made impressive through the use of candlelighting, the children to do their own arranging and lighting, under supervision of mothers.

Yesterdays

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and
through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on thee.

—Leslie P. Hill

Dictatorships

An impressive decision service may be planned or the young people by utilizing the present interest in Dictatorships. Have definite program of discussion of the manner in which they have come about, their advantages and disadvantages, and let the pastor close with a short talk on the ONE and ONLY friend of man, worthy of the allegiance demanded by the puppet dictators, Jesus Christ our Lord, who extends His love in welcome, but leaves the choice of acceptance with the individual. Offer a definite plea for acceptance of Christ.

1939 Calendar of Activities

Monthly activities should be planned at the beginning of the year, and the actual program building, publicity, etc., should be left in the hands of the groups concerned in the program. Everything from the Every Member Visitation to the Vacation Bible School should be planned now, as well as the Pastor's vacation period, the Rally Season, Fall Stewardship, etc. Each group should be encouraged in special fellowship meetings, especially the choir and Sunday School Teachers, whose work requires constant application to study and practice. The Monthly and Yearly Schedule is important!

Light Burdens

Theodore Roosevelt once said, "let us not pray for a light burden, but for a strong back." This may well be adopted as a motto by Church leaders today, as the outlook for *light burdens* is not promising for those who actually carry the Word of God upon their hearts. Invite the Holy Spirit to fortify you with grace and understanding and wisdom and sympathy, according to the task assigned to you. He will not fail you.

Modern Parables

Parables may be drawn from many incidents in modern life, and the wise pastor will encourage the application of Christ's teachings through the method used by Christ in his teachings. Many young people's groups, as well as adult groups, are seeking for such illustrations as a stimulus to personal application of religious teachings. A little experience in observation will add much interest to such a method of teaching. Thomas J. Lacey, Church of the Redeemer, Brooklyn, says, "All parables converge on one point. The secret of success is strong self reliance, resolute determination, dogged tenacity, resourceful confidence. An officer once said to Cromwell, 'we must wait to strike while the iron is hot.' 'No, no,' thundered the Commander, 'strike and make it hot.' Phillips Brooks said, 'Do not pray for easy lives, pray to be stronger men. Do not pray for tasks equal to your powers, pray for powers equal to your tasks.'"

Prayer for Specific Objects

Men and women have real burdens today, burdens which only the Lord God can alleviate, and pastors should bear this in mind when offering prayer during the Church Service. Invite your members to 'cast their burdens on the Lord' through the congregational prayer. Ask them what they desire congregational prayer for, and then do not fail them. Hundreds of men and women, both young and old, would attend a special hour of prayer before the Church Service, or an evening during the week, if their personal burdens and troubles were made a part of such a prayer service. Why not test them out by making such an hour of prayer a source of spiritual rehabilitation.

Review The Old Year

From western New York, comes a bulletin in which the pastor has included a review of the work of the year just closed. Among many other achievements are a number of Memorials that will gladden the hearts of the membership for many years to come. It does us good to look back upon accomplishments; it generates strength for the coming days. Even St. Paul found comfort in looking back over his work. Let us not miss this source of renewed confidence and spiritual uplift.

An Impressive Opening for a Mid-Week Service

Have four large candles, lighted, against a black back-drop, and have a reader offer the following to the accompaniment of soft organ music.

Today and the problems with which we are faced should be a challenge to every one present, and will be if we take a Christian attitude toward them. A light never shines with such effect as with a back-ground of darkness.

Jesus said to His disciples that they were the

light of the world, the salt of the earth, sheep among wolves. What figures! Here is a world in spiritual and mental darkness; a world in the process of decay, or rot if you please; a world controlled by the spirit of a snarling, biting, devouring wolf. The disciples are to furnish light in the midst of darkness, salt to stop decay, and to overcome the wolfish spirit of sin by the meek and unselfish spirit of the Lamb. Virtues never appear so glorious as with the surroundings of vice. Today the world is broken-hearted, discouraged, seeking for comfort—for something real and dependable. This is the opportunity for the real Christian, the New Testament Church. This is the first real opportunity our movement has ever had to prove and manifest the spirit of self-denial and consecration. Now is our time to prove God, to give evidence of faith, to let the world know that we can be happy while the world is broken-hearted, that we can smile while others frown, that we can put God and His Church first, that we are real workers together with Christ in giving salvation to men when they need it most. This is no time to quit. This is the time to fight. This is no time to doubt. This is the time to believe God.

—*Herald of Holiness.*



Be Sincere But Not Too Solemn

Sincerity is necessary in all activities of the Christian Church, but solemnity is not a drawing feature in the ordinary activities of normal men and women. A bulletin comes to us with the announcement of the Every Member Visitation and it is captioned—

"A Visiting We Will Go"

Somehow the title makes one want to be at the door to welcome the cheerful callers one expects after reading the announcement. We have no doubt about the results of this pastor's visitation program. His cheeriness will draw people in, who might be repelled by a mere formal statement. Let us be human in our choice of words, the degree of sympathetic understanding of the inclinations of our fellowmen, let us invite them to "come and See" rather than to cudgel them. Let us emulate our Divine Master in our capacity for forgiveness, and our desire to comfort and heal, our zeal to save souls.



The Pastor's 1939 Goal

Let us remember that ideals are those things in life towards which we strive. They are always just a little beyond our reach. If by any chance we actually achieve such, they are no longer ideals, for new ones have arisen on the horizon just beyond them, and towards them we must continue to struggle afresh. "A man's reach should exceed his grasp, or what's a heaven for?" remarks Browning. It is towards the realization of our cherished ideals that we must constantly bend our effort. Only thus can we grow in spiritual stature.

In every community Sunday finds many absent

from the church services. People easily discover excuses for staying away—saying that they must have a day of complete rest at home; that they must go to the beach or the mountains, to a ball game or a spin on the open road; that they like to get near to nature or to go fishing or hiking or golfing; that they find Sunday the only day on which they can do this, that, or the other. They evidently question the value of church attendance.

Nevertheless, attendance at church services has a very real and a very definite value for every individual, unfortunately all too little realized by those who consistently frame excuses for their non-attendance. It gives soul stimulation and refreshment; it energizes the inner life; it gives poise, direction, spiritual strength. One writer puts it this way:

"Knowing God is climbing the mountain where we can see life clearly, and see it as a whole. The view from the summit gives us strength for the daily tasks, patience for the routine, courage for the seemingly impossible, and insight into the moral issues hidden in each day's business. The church points the way to the summits of life. Its weekly services call men from drudgery of their daily occupations and the hubbub of the streets to the quiet of the spirit life, where character gets its bearing and the soul can calm itself in the Eternal Presence."

Yes, the church services renew our spirits. They give us comfort and inspiration. They take us to the summits of life and give us the necessary hill-top experience. They minister to our deepest spiritual needs.—*Methodist Herald, Los Angeles.*

Pearls of Progress

This is the title of an address by Clinton N. Howard, Editor of Progress, 134 B. Street, N. E., Washington, D. C., available to any minister who writes to the above address, inclosing 10c in postage. The address was first delivered many years ago at Miami Beach, Florida, and many times since that time, bringing thousands of requests for copies. The address was printed for the first time in the December issue of Progress, under the title, "The Christmas Story" and is based on Phil. 2:1-13. Get it for study and reference, as well as personal inspiration.

Advent Prophecies

Every day during Advent the children attending the chapel services at St. John's Orphan Home, Buffalo, New York, learned a passage of Scripture relating to the prophecy of the birth of Christ. During the evening devotional period the new verse would be said by individuals or a group of children, and a candle was lighted for each verse learned throughout the Advent season. Christmas morning, a large red candle for the appropriate verse completed the Advent Lights.

One of the evenings after Christmas, the children had a competition meeting, beginning

the youngest and going on to the oldest, each reciting the verses learned. The book, chapter, and verse were required before reciting the actual words.

This idea may be adapted to the Lenten season with equal profit to those who take part in the study of the Scriptures, and the candle lighting feature is always an impressive feature.

The High Cost of Low Living

By W. G. Calderwoor, American Facts Bureau, Minneapolis, Minn.

How do Americans spend their money? J. Edgar Hoover, head of the Federal Bureau of Investigation, puts our annual expenditure for time at 15 billion dollars. That is more than we spend on any one essential, except food. Other major items as shown by a table that has been going the rounds of the press, place our expenditures for 1937 at:

\$6,500,000,000 for gambling
6,000,000,000 for liquor
5,000,000,000 for travel
3,000,000,000 for medical care
2,600,000,000 for education
1,500,000,000 for tobacco
1,000,000,000 for cosmetics
788,000,000 for armaments
550,000,000 for religious purposes

This is a total of \$42,991,000,000, of which \$29,-000,000, or a little over two-thirds goes for crime, gambling, liquor and tobacco, all of which, to say the least, is for non-essentials. That statement staggers belief. It seems, and perhaps is, incredible. Hoover's statement on the cost of crime is probably essentially correct. There are abundant government figures to support it. The figures on gambling, however, are probably based on estimates, with inadequate data. The cost of taxed liquor can be computed from taxes paid, and there has been only a small addition to cover the bootleg, though government authorities have frequently stated that the volume of illicit intoxicants equals the legal. The amount spent for tobacco, computed on tax receipts, should be accurate. To allow five billion dollars as the possible margin of error would seem to be generous. This would leave 24 billion dollars per year, or two billions per month, or \$66,666,666 per day spent by Americans for sin, shame and sorrow.

These ugly facts prove the high cost of low living.

A Letter to Church Members

From the Chairman of the Finance Committee

An offered gift must be either accepted or refused. Can He have refused it when He has said, "Him that cometh to Me I will in no wise cast out"? If not, then it must have been accepted. It is just the same process as when some poor soul came to Him first of all, with the intolerable burden of sin. There was no help for it but to carry all those sins to Him, and take His word for it that He would not, and did not cast him out.

And so coming, so believing, he found rest to his soul. He found that His word was true, and that taking away his sin was a reality.

Some folks give their lives to Him then and there, and go forth to live thenceforth, not at all unto themselves, but unto Him who died for them. And this is as it should be, for conversion and consecration ought to be simultaneous. But practically it is not very often so. More frequently the change resembles the case of the Hebrew servant described in Exodus 21, who after six years' experience of a good master's service, dedicates himself voluntarily, unreservedly, saying, "I love my master; I will not go out free," the master then accepting and sealing him to a lifelong service, free in the law, yet bound in love. This seems to be a figure of consecration founded on experience and love.

"Ourselves Kept for Christ and Christ for Us"

So, dear friends, when once He has wrought in us the desire to be altogether His own, and put into our hearts the prayer, "Take my life," let us go on our way rejoicing, believing that He has taken our lives, our whole selves, to be ever, only, all for Him. Let us consider that a blessedly settled thing, not because of anything we have felt, or said, or done, but because we know that He heareth us, and because we know that He is true to His word.

"Take my life, and let it be
Consecrated, Lord, to Thee."

This Lord's Day has been set aside by your Finance Committee for the purpose of receiving gifts of joy and sacrifice, from all who join in Christian worship in College Street Baptist Church. May our Heavenly Father bless each gift and giver.

(signed)

Chairman of Finance Committee, College Street Baptist Church, Toronto.

Hoffman's Boy Jesus

A glorious reproduction of Hoffman's famous painting, the Boy Jesus, size 5½ x 8½, white robed against a gold background, four pages for letters, suitable for framing, may be secured from Progress, 134 B Street, N. E., Washington, D. C., at 50¢ a dozen post paid. No. 40. Pastors ask for quantity price for Church calendars. Send orders to the above address, *not to us*.

Not Too Much

It is said that an American Indian once came to Bishop Whipple, and asked him to give him two one-dollar bills for a two-dollar note. "Why do you want the two bills?" asked the Bishop. The Indian replied, "One dollar for me to give to Jesus, and one dollar for my wife to give." The Bishop asked him if it was all the money he had. He said "Yes." The Bishop was about to tell him, "It is too much," when an Indian pastor standing nearby whispered, "It might be too much for the white man to give, but not too much for an Indian who has this year heard, for the first time, of the love of Christ."—*Christian Beacon*.

WEEK OF PRAYER

1939

Monday

Reconciliation of Men With God

"All things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation."—2 Cor. 5:18.

Things as They Are

We venture the proposal that the basic cause of the present world chaos is a breakdown of Christian faith. The growing world coordination which we have been enjoying has been made possible by the spread of Christianity. Business has developed by Christian honesty—on "credit," which means "faith." The Christian home was made possible by Christian self control plus a Christian sense of the nobility of womanhood and the preciousness of childhood. The theory of democracy in government was a development of Christian theology. It has been on the basis of Christian ideals of universal brotherhood that the nations have been drawing together. Faith in a Christ-like God has given a basis for faith in each other. Regenerated lives, living by the grace of God in Christ Jesus, have been the basic human building material for free institutions. The structure is crumbling because we have betrayed our Lord and turned again to the old gods of paganism. "Might makes right," is no new philosophy. It is as ancient as sin and as deadly. So is the contemporary philosophy of free love. And so is our orgy of greed with its gambling mania. Moloch, Baal and Mammon are again luring the race to its destruction. The remedy is a return to the living God and His Son Jesus Christ.

Things as God Would Have Them: Rom. 5:1-11; 2 Cor 5:18-21; John 3; Psalm 2; John 1:1-14.

A Meditation

God has made us for Himself and, as Augustine discovered long ago, our souls are restless until they rest in Him. They are not only restless but lost, in the full meaning of that old true word—lost to hope, to righteousness, to usefulness; lost from the Father's love and from human cooperation; lost for time and eternity; lost from the power of that divine dynamic called grace which lifts from selfishness, lust, greed, fear and despair, to all that is good and true. There is no sure foundation for morality but genuine religion. A reconciled world will be built only on lives which have been reconciled to God.

Let Us Pray!

Praise and Thanksgiving

Praise to the Father, Son and Holy Spirit.

Thanksgiving for Life and destiny as His love has planned them.

Thanksgiving for His grace, sufficient for our every need, the divine dynamic which is capable of lifting us from the slough of despond. Thanksgiving for the Cross of Calvary where human hopes find assurance and sins roll off. Thanksgiving for the witness of the redeemed of the ages who testify so zealously of the goodness of God and the sufficiency of Jesus Christ. Thanksgiving for the reality of divine guidance and fellowship with the Holy Spirit. Thanksgiving for the Bible, prayer, the Church and all divinely given means of grace.

Confession and Contrition

That we have been so half-hearted in our Christian living.

That God's people have so often lived as if there were no God, that multitudes have been driven into atheism.

That Christianity has so often been considered as something for the building of institutions rather than seeking the lost.

That we have so often sought a selfish salvation for our own souls instead of achieving a Christ-like abandon for the good of others.

That we have built so many of our churches into little more than congenial social clubs and failed to be a friend of publicans and sinners as Christ was.

That the Church has sought so often to win by the sword and the policeman's club rather than by the Cross.

Petition and Intercession

For God's mercy and forgiveness—"to me a sinner."

For grace, that every Christian may be crucified with Christ, until we no longer live but Christ lives in us.

For faithfulness in witnessing for Him and fruitfulness in winning others to Him.

For a great world-wide revival. "O Lord, revive thy work in the midst of the years!"

For Kingdom builders, until the kingdoms of this world are become the kingdoms of our Lord.

"Our Father which art in Heaven, Hallowed be thy name, Thy kingdom come, Thy will be done in earth, as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors and lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

Tuesday

Reconciliation of Our Home Life

"They two shall be one flesh—What therefore God hath joined together let no man put asunder."—Matt 19:5, 6.

Things as They Are

Homes were never so beautiful and comfortable as they are today. Science and art have joined hands to make them places of delight. In the majority of our homes love, fidelity, self-restraint and mutual sharing have added the spiritual elements which have made them a success. In spite of scandalous figures which suggest the contrary only one American marriage in a hundred proves a complete failure, ending in divorce. This one in a hundred, however, is a menace to the stability of the nation for the evidence is, that the children from such broken homes furnish most of our juvenile delinquents. Another shameful and menacing condition provides almost all of the rest of the delinquents—the indifference and neglect of many parents toward their parenthood. Children robbed of love and care by broken homes or neglectful homes, strike back against society and furnish the recruits for the army of crime. God grant reconciliation to the home life of America lest our democracy crumble.

Things as God Would Have Them: Gen. 1:27-28; Luke 2:40-52; Matt. 19:3-15; Matt. 26:6-13; Prov. 31:10-31; Psalm 127

A Meditation

Marriage is a divine institution. It is God that hath set the solitary in families. A good home is a reflection of Heaven. Divine love ordained human love. Love touched with reverence and faithfulness produces a good home where babes are well born, carefully nurtured and sent forth to become building stones of a worthy civilization. Good home life as we know it, has been the gift of Jesus Christ. Only where He is known and worshipped, throughout the earth, do men, women and little children live together in such sweet comradeship. And when home life breaks down, it is usually because He has not been given His place in the home—the “unseen Guest of the fireside, the silent listener to every conversation.” By Him alone may our homelife be reconciled.

Wednesday

Reconciliation of Our Church Life

“Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.”—John 17:11.

Things as They Are

The Church of Christ is facing the supreme opportunity of its entire history. It is called upon by God and man to prove its divine mission. There is no answer to the troubled problems of our contemporary world but that of Jesus Christ. The Wesleyan revival saved England from a catastrophe similar to the French Revolution. Even political leaders are suggesting that a spiritual awakening is our only hope today. But the Christian Church is not well prepared to meet the issue, because of her divided condition and her lack of zeal. The world listens for the voice of Christ but often hears a babel of voices at vari-

ance. A few Christians are “attempting great things for God and expecting great things from God,” but most are too easily satisfied. There are, however, hopeful “sounds of a going in the tops of the mulberry trees!” There is encouragement to be found in such united enterprises in which all the denominations participate, as the National Preaching Mission, the University Christian Mission, the International Missionary Meeting at Madras, and the World Council of Churches.

Things as God Would Have Them: John 17; Col. 1:18-22; Eph. 2; Rom. 12:12-13:1; Rev. 21:9-27.

A Meditation

Christ is the head of the Church. Perfect loyalty to Him on the part of all Christians will bring unity. The Church is His body. When here in the flesh He had hands which ministered in kindness, a tongue which spoke divine truth, feet which traveled on errands of mercy, and a smile which warmed the hearts of the defeated. Now He ministers through us His disciples. By our tongues, our hands, our feet and our smiles He has ordained to save the world. We must be true. The Church is a divinely constructed temple of truth, with Christ, the chief cornerstone and every true Christian, a building stone. The Church is the bride of Christ, precious and beloved. Even so may it be—that the world may believe and be saved!

Thursday

Reconciliation of Our Industrial Life

“Behold how good and how pleasant it is for brethren to dwell together in unity.”—Psalm 133:1.

Things as They Are

Modern science and invention have opened the way to an industrial paradise. The machine has lifted the age-old burdens from the back of the toiler. The man with the hoe need no longer stoop. Hunger and want need be no more for there are abundant resources for all. The dining tables of many parts of the world are supplied with a variety of good things formerly known only to kings, brought about by a world interchange of produce. Production is so rapid and efficient that the toilers need only work a few hours a day. The dream of the ages has been realized, that men may have leisure to think, play and worship. It has been accomplished for all, with no one needing to be enslaved by toil, because we have invented a mechanical slave. Yet, with this paradise inviting us we do not enter. Instead we stand at its gates quarrelling, with industry bogged down in the mire of greed and selfishness, while hunger and want stalk the earth in the midst of abundance—so-called “overproduction” rotting for want of a consumer, while people starve and freeze because they cannot buy it.

Things as God Would Have Them: Genesis 1:26-31; Psalm 133; Proverbs 27:23-27; 6:6-11; Mark

6:1-3; Matt. 19:24; 6:33-34; 7:12; Luke 12:13-21; Mark 12:28-31.

A Meditation

God has made plain in His Word the principles according to which industry must function if it is to attain its goals. God is owner of all. Work is ordained of God. He has provided the raw materials for all that is needed to satisfy our physical needs but labor must be applied to make them available. Work has been ennobled by Jesus who toiled as the Carpenter of Nazareth. Physical "goods" are indeed good but they must be kept secondary to the things of the Spirit. Human personality is the supreme value and money must never be made by the crushing of men, women or little children. The Golden Rule must be applied to every relationship. Mercy must go beyond justice. All must exemplify the Good Samaritan. Service must be the goal of business rather than acquisition.

Friday

Reconciliation of the Nations

"*God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation.*"—Acts 17:26.

Things as They Are

It is a beautiful world in which we live. It is inhabited by delightful people. Their very differences have produced cultures of splendid variety. Art, architecture and intellectual achievement pour forth from rich souls and ingenious minds in every nation. Every people has its saints, exemplifying noble character and godly insight. Yet these delightful peoples are threatening to turn themselves into beasts of prey to destroy each other. They are all becoming so busily and expensively engaged in preparing for murder and destruction that culture and goodness are being crowded aside. There are secret places in every land where vast quantities of deadly munitions lie ready to deal death to men, women and little children at a moment's notice. For what? For nothing but to satisfy demoniac greed and insane ambition. God only knows when the fuse will be applied to this world bomb. We live on top of a volcano. Fear grips men's hearts. God help us!

Things as God Would Have Them: Isaiah 2:2-4, 9:6-7, 11:1-9, 40; Luke 2:1-14; Matt. 5:9; Matt. 25:51, 52; Rev. 11:15.

A Meditation

God wills peace. But peace is a reward which must be gained by right living and righteous attitudes. Wars come from dragons' teeth which have been sown in the hearts of people—hate, jealousy, contempt, covetousness, pride and selfishness—and consequent fear and distrust. Much blame is to be attached to war-making leaders but the priests of Mars can not long maintain their leadership if they do not reflect the

wishes of their constituents. They are tolerated in the demands which they make upon their people because their people want what they promise to give them—the spoils of war. These devils of the war spirit may be cast out only by the Spirit of Christ, Faith in God and fellow-men, love, the practice of the Golden Rule, forgiveness and walking the way of the Cross.

Sunday

Reconciliation of Our Thought Life

"*Ye shall know the truth, and the truth shall make you free.*"—John 8:32.

Things as They Are

The present confusion in the world is due in large measure to confused thinking. The three armed camps into which the world is dividing are due to three ideologies—three ideas of how people ought to live together—Democracy, Fascism and Communism. The clash of these thought systems is producing wars and threatening a world catastrophe. Industry is torn likewise as much by divergent ideas as to proper set-up as by the clash of self-interest. And in the realm of thought *per se*, our splendid educational undertakings are being defeated, to a large degree, by the clash of ideas. Class room contends with class room over divergent theories. Youth sits dazed and confused by the babel, saying with Pilate, "What is truth?"

Things as God Would Have Them: John 18:33-38; Romans 12:1, 2; Philippians 4:8, 9; Proverbs 4:20-5:2; Isa. 26:3; Matt. 22:37; Heb. 8:10-12; Phil. 4:7; I Cor. 1:10; I Cor. 2; Eph. 4:17-24; John 1:14-18; John 14:6.

A Meditation

Jesus is King of Truth, as He confessed before Pilate. Truth is reality—the thoughts of God. Some truth may be attained by physical laboratory methods, by test tubes and scale balances. We rejoice in the achievements of the physical sciences. But ultimate and basic truth eludes the laboratory. It is spiritual and must be spiritually discerned. The truth seekers must approach their goals by way of the mind of Jesus, with reverence, spiritual discernment and love which makes one sensitive to God and fellow men. He was in the beginning. All things were made by Him. He furnished the blueprint for things as they are. He is the Way through Truth to Life. No man cometh to the Father, nor to the blessings of peace and achievement which flow from the Father, but by Him. The divergent groups which are turning our thought life into a battlefield may be reconciled to peace and unity only as they all come to sit at His feet.

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H E P U L P I T

THE ORIGINAL NEW YEAR WISH

GORDON W. MATTICE

(A sermon for a Watch-Night Service)

Text: 3 John 2.

IT IS well that during the closing moments of the year, we meet together in this familiar place to ponder, each one, quietly in his own heart, the significance of the passing of time. To the Christian, the passing of another year is an occasion for thanking God, to sing the story of the triumphs achieved through His grace; to confess with humble penitence the sins and shortcomings of the past; and to resolve to do better with the new year just opening.

Jokesmiths are prone to make fun of New Year's resolutions, but sometimes resolutions create revolutions. Before ever there was a change in a single life or nation there was a purpose, a resolution formed. There is value in taking definite aim, in deciding what the course of life, under God, shall be.

Reading through the third epistle of John, we come upon what might be termed, "the original new year's wish." The aged apostle writes to a friend, "Beloved, I wish that in all things thou mayest prosper, and be in health, even as thy soul prospereth."

What is this, but the greeting that at this season of the year we extend to each other? Analyze the greeting.

II. "THAT THOU MAYEST PROSPER."

We wish this to each other. That we may prosper in material things, that the comforts of body and home shall be ours; that success crown our daily labour and we receive the reward; that we prosper in domestic relationships, that we shall receive the highest possible peaks of satisfaction.

Jesus did not condemn wealth, He simply reminded men that wealth might be the means of keeping a man from God. He suggested the true prosperity—"rich toward God." Let us most sincerely hope for each other that the new year shall bring prosperity like that.

II. "AND BE IN HEALTH."

What a priceless possession good health is! Do we who have it thank God enough for it? Emerson once said, "the first wealth is health." If we have health, how wealthy we are. If we have it, we should do everything possible to preserve it. Our bodies are temples of the Holy Spirit; if we defile the temple, what a price we shall pay.

But if we do not have it, we may well ask, "Am I availling myself of the healing power of Christ?"

Jesus came to give us abundant life. He was called the Great Physician. He is surely that still for us of to-day. He is the one who will heal our diseases, and give us strength to endure what each day may bring.

Let us resolve to care more for our bodies. To do what we can, to fulfill the necessary conditions for good health.

Someone called, "Johnny, why are you using that smudge? There aren't any mosquitos." "No," answered the lad, "but I'm smoking them before they come, so they will stay away when they get here." We may express it more clearly, but our job is there pictured. Let us guard against those things that would result in bad health.

III. "EVEN AS THY SOUL PROSPERETH."

This is spiritual prosperity. John expressed the hope that in the other two aspects his friend might be as prosperous as he was in his spiritual attainments. Do our material and physical attainments outstrip our spiritual? Have we spiritual wealth, as well as material?

Shall we not resolve to give more heed to the things of the soul? Shall we not desire earnestly the better gifts, to grow in the grace, and knowledge of our Lord Jesus Christ?

Someone has written these lines for our inspiration—

"I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I
cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this thing, all other things above:
God's will to love."

Know—Do—Love—what better resolution can one make—and keep? Is not this a comprehensive resolution which will gird our souls for the year now coming?

The glory of a New Year's wish is that we can do something toward its fulfillment. Let Zangwill's tale of Peterkin's pudding put this truth before us.

John came home to his wife one day and said,

"Could you not make me a pudding such as Peterkin is always boasting that his wife makes him? Every time he talks about it, my mouth waters." "It is not impossible that I could make you one," said his good-natured wife. "I will go and ask Frau Peterkin how she makes it." When John returned home the next evening, his wife gleefully said, "I have been to Frau Peterkin, and she has given me the directions." John rubbed his hands with keen delight. "It is made with raisins," his wife began. His jaw fell. "We can't afford those," he mournfully said. "Couldn't you manage without raisins?" "Oh, I daresay, but there must be candied lemon peel," his wife added. This time John whistled. "We can't afford that." But the wife protested, she must have that. "I don't see the necessity," he said, "a good wife

like you can get along without any such trifles as these."

"Well, I will try" she said. The next morning John went to work in gay spirits. That night he would have the pudding! When he returned home, lo! the long desired dainty stood on the table, beautifully brown. He ran to embrace his wife with gratitude and joy. Then he broke off a huge piece and bit. His wife, anxiously watching his face, saw it assume a look of perplexity, followed by one of disgust. John gave a great snort of contempt, and cried, "and this is what Peterkin is always bragging about."

John grudged the expense, but expected the blessing. Do we grudge the effort necessary to fulfill the New Year's greeting? Are we willing to pay the price to have a Happy New Year? If we are, we shall have one.

OUR SPIRITUAL BALANCE SHEET

REV. RALPH WELLES KEELER

Text: "A thousand years in Thy sight
Are as but yesterday, when it is past,
And as a watch in the night."

—*Psalm 90.4*

Hymns

"New Every Morning Is thy Love." Tune,
"Melcombe." L.M.
"O God, Our Help in Ages Past." Tune, "St.
Anne." C.M.

ON THE first day of the New Year business houses will draw a balance sheet for 1938. Men want to know where they stand as a new year starts. They are eager to discover whether the books will show assets or liabilities. They want to know whether profits or loss will look at them from the foot of the columns. They wonder if they have merely been busy and not actually doing business. They are a bit anxious to know what the next step in their business is to be.

There is no better time than the first of the year for us to draw "our spiritual balance sheet." For it is as important that we know just where we stand in our Kingdom affairs as it is in the matter of stocks and bonds, groceries and hardware, dress goods or haberdashery equipment.

Of course we cannot draw "our spiritual balance sheet" by the same method or with the same precision with which we tackle the balance sheet at our business place or office. For our spiritual account deals with ideals and motives, principles and purposes, emotions and visions, our actions and things from which we have refrained. Our spiritual balance, whether on the profit side or the side of loss, will be in terms of the life of our heart and mind and soul.

On "our spiritual balance sheet" all of the "bad debts" will be our own and not another's. The unwise investments will be due to our own lack of

spiritual insight, our willful disobedience of God's will, or our stupidity or downright sin. We cannot blame the economic depression for any undesirable entries which affect our spiritual condition. For we know the truth of the words of George Keith:

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy trouble to bless,
And sanctify to thee, thy deepest distress.
The soul that on Jesus still leans for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to
shake,
I'll never, no never, no never forsake."

If "our spiritual balance sheet" is unsatisfactory, we must not lay the blame on God, or our family, or our friends and fellow workers. We must not put the burden upon circumstances or events on which we had not counted. Nor shall "unusual temptation" be used to alibi the condition which we find.

Let us face the matter fairly. First of all the spiritual resources which have been available for us during the year have been inexhaustible. Daily our Lord and Master has bid us: "Take my yoke upon you; and learn of me." Constantly has He pointed out that where our treasure is there will our heart be also. And one of the reasons for an unsatisfactory spiritual balance sheet is the fact that we have not learned of Christ wholeheartedly enough for our spiritual treasure to increase and multiply.

One of the reasons for some of our spiritual "bad debts" is our failure to study the teachings of Jesus in order to know how to proceed in the

ritual investment of life. We have not taken time for quiet meditation and communion with God in order to find out the way to apply the teachings of Jesus to our personal ambitions and needs, our problems and perplexities, our thinking and our relationship with others.

It is also quite likely that we forgot during the year, the terms of the consecration we made of ourselves to Christ when 1938 was about to dawn. But whatever the cause may be, let us find it and begin at once to set our spiritual house in order for the days that are before us. "Forgetting

the things that are behind," except as they serve as a warning and challenge for a better spiritual investment of life, let us go forward. For it is out in the New Year that fresh blessings from God await us. The Living Christ still walks before us to guide and encourage, to cheer and help, and above all to advise us when things get too big for us to meet without help greater than our own.

Let us study "our spiritual balance sheet" thoughtfully and prayerfully! Let us make wise spiritual investments in the year ahead! The Christ stands ready to help us!

A SMILE OF HOPE

WILLIAM R. GLEN

IT IS a good thing to begin the New Year with prayer and worship. It is a good thing to assemble in God's house on the first Sunday of the New Year to remember Him in whose hands we all our times and seasons.

There is something solemn in the passing of the Old Year and the coming of the New. The hours and days, the weeks and months, slip by and we give little heed to them. The passing of the year seems a mightier thing. It is an impressive reminder that another milestone along life's pathway has slipped by, another of our allotted years has flown.

I remember hearing a long time ago the humorous jingle,

"On trains that go with lightning speed,
Men spend their time and skill;
But nothing made will ever go,
As fast as money will."

Except time, I would add. Nothing, except time. It is true that childhood's days and years may seem to move with leaden feet. It is true the days and nights of sickness, pain and sorrow, may be far too long. But these are the exceptions to the rule. I tell you nothing new when I remark each succeeding year seems shorter than the one that went before.

I think it is wise and profitable to select a motto for the New Year, to take some word of Scripture that is worth treasuring and remembering as we journey through the days that lie ahead. The Word of God is rich in such, and I should like to give what may prove a very helpful and encouraging motto for the year. You will find it in the seventy-third Psalm and twenty-fourth verse: "Thou shalt guide me with thy counsel, and afterward receive me to glory."

The Bible says a great deal about guidance. There are many places in it where guidance is sought, many places where guidance is offered.

In the first verses of the Shepherd Psalm is the picture of the Lord as the Shepherd, going before his sheep, leading, and guiding them.

What does that imply? Who are they who need to be guided? Who are they who need to have their footsteps steadied and directed aright?

Well, children do. You know how the mother is required to take the little child's hand, to lead the child, to keep it from falling, and to teach it to walk. In many ways all of us are children. Some of us are young in Christian life and service, and have been walking in the way only a short time. Even those who have walked the way for many years are in many respects children.

When Jeremiah was called to be a prophet, you recall, he said at once, "Ah, God I am a child." When Moses was called to be a deliverer, Gideon a judge, Solomon a king, each answered in much the same spirit. We delight to call ourselves God's children, and feel our need of his strengthening, supporting, and guiding hand.

Again, strangers need to be guided. The traveller in the foreign country needs to take a guide book with him. The visitor in the strange city finds it necessary to inquire the way. Away from home we often lose all sense of direction.

Entering upon a new year is like going to a foreign land, visiting in a strange city. "We have not passed this way heretofore." We do not know what lies before. God graciously and mercifully veils the future. The year upon which we are entering is not the Old Year, it is a New Year; it is a strange, a different year. We are yet to become acquainted with it, and with what it contains for us.

It may be much like the year which has gone before. Probably to many of us it will be. We cannot say. We cannot know. To all of us it will bring some new and strange experiences. Standing at the threshold of this untrodden way we sense our need for guidance.

They need guidance who walk in dangerous and adventurous places. Some few years ago a college chum of mine had a wonderful journey in Africa. In company with Doctor Harlan P. Beach, then professor of missions in Yale University, he traversed the whole Eastern coast of Africa, visiting mission stations far into the interior. They covered many miles of territory; traveled on foot, on mules, in hammocks, on camels, in automobiles, on trains; they visited many strange tribes and peoples, and had a fine opportunity to study African missions at first hand.

Did Doctor Beach, my friend, and the others in the party rely upon their own knowledge and acquaintance with the country to find the way? Certainly not. They had guides, attendants, native people, who knew the country, to lead them in the way.

The traveller in Switzerland who wishes to climb the Alps hires a guide. When the ascent is steep and dangerous the climber is tied to his guide. There is danger that one may take a misstep, that the foot may slip, and death result. Not so likely is this to happen if one is tied to his guide.

The Christian's path is not a smooth and easy way. It is beset with perils and adventures. It is full of rough and treacherous places. The Christian is travelling up-hill. He has his eyes upon the heights. There is need for a Guide who is acquainted with the way, who himself has climbed the steep ascent, and who is able to keep us from harm.

Once again, the erring and wayward need guidance. There are times when we miss the way, we detour to the right hand or the left, we wander into forbidden paths, our feet go astray. The going of the year brings to mind past wanderings, departure: from the way called straight; we rec-

ognize most earnestly our need for guidance, and are glad for the promise of the same.

How is this guidance given? "Thou shalt guide me with thy counsel." On the whole the guidance of God is consciously given. He reveals Himself in ways that we can know, He leads us by paths that we can follow. There are many signs along the way if we look for them. He guides us by His counsel.

In many ways does God counsel us, but chiefly, he counsels us in his Word. It is a "light unto our feet and a lamp unto our pathway." It throws a radiance upon life's daily tasks, it brightens life's pleasures, it lessens and alleviates the pains and sorrows along the way; but the Word must be in our hearts if it is thus to illuminate and lighten our path.

God counsels us as we come to Him in prayer, when we talk with Him, and give Him a chance to talk with us. God counsels us in the preaching of his word when we wait before Him in the public congregation. God counsels us by His Holy Spirit speaking in a still small voice to our own hearts and spirits.

There is another word in the text worthy of our thought. It is the word "afterward." It is a strange and difficult way in which we walk as we move down the years, but there is always an *afterward*. There is always something good and glorious beyond. We like to meet Christians who are looking ahead and beyond, who, like the Apostle Paul, are "forgetting the things that are behind and pressing forward," who are not committing the sin of continually looking back. The best is still out there in front. Greet the New Year with a smile of hope. Keep looking to the future. There is always a blessed afterward for this life and the life that is to come.

WHAT IS RIGHT WITH THE WORLD?

J. C. HARRIS

Now is the judgment of this world.—John xii. 31.

NEVER, since that delirious day in 1918, when we emerged from the long-drawn agony of the war, have we met under such clouds of anxiety and disillusionment as we do today.

It is the duty of statesmen, and indeed of every honest man, to ask, "What is wrong with the world?" to diagnose the causes of our dispeace, but that is not our task here and now. The business of the Church is not to offer slick solutions, or fool-proof policies, but to clarify great principles, and so to create an atmosphere of sanity and confidence, in which the problems may be faced and solved. Any little politician can "keep his ear

to the ground"; it is for us to "lift our eyes to the hills."

What is Right With God's World?

I therefore ask you to think not of the anxieties that face us, but of the things that stay us, and ask: What is right with the world? That great statesman, Lord Grey, left to us a challenge too readily forgotten in the clamour of our panic: "Learn or perish!" The future hangs upon our responses to that call.

In the cynicism of the hour, many are inclined to dismiss as facile optimism those great words of Browning:

God's in His heaven,

All's right with the world,
and your hard-headed practical man has some
ground for his impatience with pious fatalism.
But I ask you, "Do we believe in God?" Is our
presence here in this house of worship a mere
convention, are our prayers a formality? And,
after all, what do we mean by "God"? Surely we
have out-grown the tribal deities of nationalism,
the polytheism of the war, when the German god,
the French god and the English god were fighting
each other! Whatever else God may mean to us,
He means that within and behind this universe,
and involved in this tangled life we live, there is
a "Power that maketh for righteousness, a Will
beyond our proud mastery, that 'shapes our ends,'
and over-rules our folly."

That is not merely "faith"; it is history, it is the
verdict of human experience. When someone petulantly said, "I accept the universe," grim old
Thomas Carlyle replied, "Gad! She'd better!" Any real belief in a real God means that this world
is not a rudderless ship, adrift on an uncharted sea, at the mercy of mad pirates or mutinous crew. The laws of the physical realm are not suspended for our whim, nor abrogated by our opinion; and no less surely there are moral certitudes, spiritual axioms not contingent upon our votes, unshaken by our defiance. "The mills of God grind slowly" but they do not stop at the whisper of arrogant dictators, who cannot touch the stars by which we steer. We have "the safe appeal of truth to time," and we hear the centuries contradict the hours. Then—stand there! That is right with the world.

Did you say that the present confusion shakes your faith in God? Only the contrary, it affirms and vindicates it. If, after the folly and defiance of men there were no unrest and disorder, how could we believe in God? Even physical laws limit the power of wrong; the drunkard and the vicious dig their own graves; it is not on battlefields that empires are lost, but in the dark enmities of the mind, the secret places of the soul.

God is the guarantee of all our spiritual values. Men may destroy books, but knowledge grows, they may bomb cathedrals and burn pictures, but worship, beauty and art live on. Not one fragment of the invisible securities can be annulled, no pulse of pity, no thrill of love, no call of duty.

There was once a Hebrew prophet, who looking out upon his little world saw the heathen hordes arrayed against the right, and calmly said, "He that sitteth in the heavens shall laugh!" Let us laugh with Him, for that is right with the world.

"That Cannot be Shaken"

Again, look at history, let the daily Press wait for a time. The writer of the Epistle to the Hebrews was alive when Jerusalem was destroyed. A Roman army razed its historic buildings to the ground, made the ancient streets run with blood. That was more than the ruin of a city, it was the death-knell of a nation, the end of a thousand years of culture and religion. But this unknown

writer is unperturbed and speaks of "those things that cannot be shaken." The spiritual verities for which Jerusalem stood are still unshaken.

Come down to the sixteenth century, when European civilization seemed to rock on its foundations, politics and religion were flung into the melting pot of the Reformation. There speaks a man to all time, "Here stand I, I can no other!" and Luther won.

Or look at the eighteenth century, when a Parisian mob ran amok with unfamiliar power and shook a continent with their watchwords, "Liberty, Equality, Fraternity!" Yet a century later one of our great seers declared that "had it not been for the French Revolution, he would not have known what to think of God."

Fifty years ago a Mussolini would have gone on unchecked, and have laughed at sanctions. Today he is judged at the bar of eternal justice in the Court of the world's conscience. That means that the Robinson Crusoe nations are doomed, because the corporate conscience is wakening into resentment against war. That is right with the world.

The Fundamental Soundness of Human Nature

One fact more—there is something fundamentally sound in human nature. Whatever theologians may have said about human depravity, and said with good reason, there is deep in us all a divine instinct which responds to the right, and leaps to defend it. That capacity for sacrifice may be perverted, it may be exploited, the sacrifice may be offered upon altars we think are pagan, but the instinct is sound and inextinguishable. The divine image may be dim, but it is defiant, and in times of moral anarchy it breaks forth. As Blake sings:—

And all must love the human form,
In Heathen, Turk or Jew;
Where mercy, love and pity dwell,
There God is dwelling too.

That is to say the Christ is not dead. Our Calvaries may crucify, but cannot kill Him. The other day a Japanese student remarked "The strange thing about this Jesus is that you can never get away from Him." Mr. H. G. Wells, in his *Outline of History*, wrote of Jesus as the moral huntsman of mankind. You cannot escape Him, because you are human, and He is part of your deepest selfhood.

See then, the basic thing about this world is that it is founded upon righteousness, and to live on it any civilization must keep the building line of goodwill. Hate and evil will not function in the long run. Unless personal and social living squares with the moral plumbline, your structure will topple over into ruin. And that is what is right with the world.

For right is right, since God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin.

SUNSET REPENTANCE

CLARENCE EDWARD MACARTNEY

"And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers."—2 Chron. 33:12,

MANASSEH is the prodigal son of the Old Testament. He went into a far country of sin and rebellion against God. But in his old age, he repented and was forgiven. He stands side by side with the Woman who was a Sinner, Saul of Tarsus, and the thief on the Cross, as an example of great sin and great repentance, a brand plucked from the burning.

In the noontime of his wicked prosperity, Manasseh was captured by the Assyrians, put in an iron cage, mutilated, and sent down to Babylon. There, softened by his sufferings, Manasseh repented and called upon God.

When he had been restored to his throne at Jerusalem, Manasseh devoted the strength and energy which were left to him in the remaining years of his realm to undo the evil which he had committed. With sorrow and contrition, he now took away the strange gods and idols that he had placed with such devilish enthusiasm in the House of God. He repaired the altar of God, and sacrifice peace offerings and thank offerings, and did what he could to persuade the nation which he had seduced, to turn and follow the true God.

I.

The sin of Manasseh was against the light, and against the training of his childhood. So far as we know, there was no indulgence, or sinful folly, or parental neglect on the part of Hezekiah, which can account for the apostasy and sin of Manasseh.

This son of a godly father became a monster of irreligion and unbelief. When men react from a godly training, they seem to go the whole distance in unbelief. When the sons of godly men go wrong, they go wrong all over. Just as Saul was no half-way sort of a persecutor, so there was nothing half-way, but sublimely energetic, in the efforts of Manasseh to trample on the faith of his fathers and make Israel a nation of idolaters. It has not infrequently happened, that the worst foes of religion have come from godly homes, and out of religious training and environment; whereas, some of the most ardent friends of Christ and God, are men who have been won from the camp of unbelief and of sin. Manasseh did everything that he could to insult the faith of his fathers, and trample the prayers of Hezekiah under his feet. You never saw a man whose drink had become sour and who had turned against religion, who was satisfied to keep it to himself. If the friends of Christ and of religion

were as earnest and energetic in the spread of their faith as unbelievers are in the advocacy of their unbelief, the work of the Church would be mightily advanced.

The extreme into which men of a godly training and back-ground go when they forsake God is perhaps to be accounted for on the ground of a deep inner unrest. Conscience is ever reminding the man of what he had betrayed and forsaken, and his very unrest drives him to greater extremes. No man ever had a good time in doing wrong if once, like Manasseh, he was taught to do right.

II.

Manasseh went to his doom over repeated remonstrances and warnings. "The Lord spake to Manasseh, but he would not hearken." Mention is made also of the "seers who spoke to Manasseh — unnamed, faithful and fearless prophets who went to the bloody persecuting idolater and rebuked him for his sin. Perhaps one of these was the great Isaiah. I can think of some of those prophets remonstrating with Manasseh, and saying to him, "Manasseh, think of your father. Remember Hezekiah, how he drove out the worship of Baal, and how God delivered him out of the hands of his enemies." God never lets anyone go to his doom without placing obstacles in his way. When the man goes over one obstacle, then God puts another in his way. So God interferes and places obstacles in a man's way when he sets out on his journey into the far country. The man who appears so hardened, so indifferent, so untroubled, may nevertheless be troubled within. There is no waywardness or stubborn willfulness comparable to that of our hearts when we turn away from God.

III.

Retribution and captivity. The way of the transgressor is hard. Manasseh had been taught that by his father, but he laughed at it. For years he had found the way of the transgressor so easy, prosperous, and pleasant, with every delight which a king could command, with none to say him, Nay, that he began to feel that the way could never be hard, and that there was no power greater than his power. He was the lord, and not God. But one day, the agents of God's vengeance, and the king who thought that he was God, found himself shut up in an iron cage, mutilated and blinded, a sport for every passerby.

The journey of sin always ends in captivity. The day of indulgence is always brought to a close with the shrill, piercing, soul-alarming bugle of retribution. There are two kinds of calamity

and adversity which come upon us in this life. First, there are those which are a part of life's experience and probation, and have no direct connection with folly and transgression; and then there are those which follow in the train of transgression and sin. The first we can bear. The second carries with it a pain and bitterness which man was never meant to bear.

IV.

Repentance and restoration. This dark, dark day ends in a burst of glorious sun-light. Manasseh repents and returns to his God. Adversity either hardens us or softens us: it either drives us further away from God, or brings us back to God. Sometimes it is with men as with those souls in the Apocalypse upon whom fell the wrath of God and concerning whom it is written, "But they repented not."

No repentance would have seemed less likely and more impossible than that of Manasseh, a man who had sinned against the light and turned away from godly instruction, who had committed every kind of blasphemy and sacrilege, and had spent half a century in sin and transgression. Anybody will repent, but not Manasseh, no; not until the lion eats hay like the ox, and the wolf and the lamb lie down together. Yet this is the man who repents, and who, in his repentance, pours out a prayer of such spiritual power and beauty that the mention of it, and perhaps the very wording of it has come down through the ages to our own generation.

Manasseh could have hardened his heart again, but he repented. Men may scoff at what they call death-bed repentance, eleventh hour repentance; but God certainly does not. The music of the penitent's prayer and cry becomes a part of the song of the angels, and the gold of repentance is built into the walls of the Eternal City.

CONCLUSION. The story of Manasseh's sin

and repentance shows, first, the dreadful capacity of the soul for sin, and to what length our hearts can go in their rebellion against God.

In the second place, the story of Manasseh shows the capacity of the soul for salvation. Great and mysterious are these hearts of ours, for we are fearfully and wonderfully made. But nothing in man is so wonderful as this, that he can sell his soul into captivity for a kiss, a bauble, a dollar, and yet be ransomed, won back, redeemed by God's grace. When Manasseh repented and humbled himself before God, God heard him and put him back on his throne. This is the greatest thing in man—repentance, and the greatest thing in God is forgiveness.

The salvation of Manasseh shows how God can save to the uttermost. If only great saints went to heaven, for many of us there would be no hope. Manasseh sinned against the light, against training, and yet, after half a century in sin, he returns unto God. No one is too deep in his sin, too hardened in it, too old, or too far off and down for God's mercy to save him. Anytime, anywhere, blessed tidings! the man may repent and come back to God; and there is no man here today, or anywhere, over whose head I do not hear echoing those wonderful words: "Let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord, for He will have mercy, and unto our God, for He will abundantly pardon." Manasseh got his throne back when he repented. Yes, God keeps your throne for you. You may have scorned it and vacated it long ago; but in God's mercy and love it is still unoccupied, and is yours if you will have it. Your times are in God's hands. Whatever years are before you, give Him those years. Do not come at the end of wasted years as did Manasseh, but come now, today, for the night cometh when no man can work.

We Are All Debtors

Paul was a debtor. According to his own statement he was deeply in debt, and that, too, to a multitude of people. Listen to him, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise."

Just why was Paul a debtor to all these people? He had not borrowed anything from any of them. He had not bought on credit anything from any of them. Moreover, none of them had ever done him any favor thus placing him under obligation to them. But in spite of all this, he was a debtor to them all.

Again, we ask, Just why was Paul a debtor to Greeks and Barbarians, to wise and to unwise? The answer is both plain and convincing. There had been committed to him something for which he was under binding obligation to deliver to

them. That something was the Gospel of Jesus Christ, which was of eternal importance to them—the Greeks, the Barbarians, the wise, and the unwise.

Are not we who now have the gospel of salvation under the same obligation as Paul to deliver it to the multitudes who do not have it? Indeed we are debtors—debtors to the lost of earth. The gospel is intended for each and every inhabitant of earth. We are charged, "Go ye into all the world, and preach the gospel to every creature." We—you and I—are therefore debtors to every son and to every daughter of Adam's race. Being debtors, what are we going to do about it? Let us, every one of us, like Paul, prove ourselves to be "good stewards of the manifold grace of God." —Austin Crouch.

JUNIOR PULPIT

CHRISTMAS GLOW IN 1939

(For this object lesson, the speaker should arrange a large calendar of the early months of 1939, as follows: cut the individual days for the month of January, and paste them lightly in position, so they can be pulled off easily during the talk. Arrange the other months likewise).

THE wonderful Christmas story, the story of the birth of Jesus, is still so much of our minds from the last few glorious weeks that few of us need to have it retold now. Instead, let us look at the Babe of Bethlehem as he grows stronger from day to day, just like any other baby in good health and the constant care of a loving mother and father. The story of the life of Jesus does not tell us much about his early years, but we know that he played, ate and slept, just like any other baby does. After a time, we are told that Jesus was taken to the temple for dedication to the Lord, just as our parents took us to the house of God for dedication through Baptism. That is the time we are given our names. Then later, we are told, "And the child (Jesus) grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Because Jesus came to earth, every child that is born has the privilege of growing strong and healthy in body and spirit, filled with wisdom, with the grace of God upon him. That is the meaning of Christmas to us from day to day, throughout the glorious year we are just entering. Here we have a story of the year 1939, (*present Calendar*). The year is divided into twelve parts, or months. Each month has a given number of days, and each day God presents us with 24 golden hours. Some say, 8 of the 24 hours in a day are for learning and work, 8 for learning through play, 8 for sleeping so we may grow strong. The days will go, one by one, just like this day is going, (*pull off the slip and let it drop from sight*), they just go skipping one after another, and we have the privilege of doing as Jesus did, or just growing up without any thought of where the days go. Jesus grew strong in body, he grew in wisdom, and he grew in grace and favour with the Lord. We can make up our minds to keep that before us through all the days ahead of us this month, (*pull off the days*), and actually see ourselves growing like him. Here we have some days that are marked in red. Who knows what that means? (*Dwell on the Sundays*). Yes, the Sundays are the important days in each week, because that is when we learn more about Jesus, they are marked in red. Like every other good thing we have in life, Sundays like Christmas Day, are ours because Jesus came to live among men on earth. We have days, and days, and days (*continue pulling off days from calendar*) and weeks and weeks and

weeks ahead of us in 1939, when Jesus will help us to become the kind of young women and young men he wants in this town. Each Sunday we shall learn more about him, and each day we can put that into practice, and it will become a habit with us, just like the days of the calendar have the habit of slipping away. (*Read Luke 1:80*).

•

YOUR FATHER'S BUSINESS

Every child here, even the wee ones, knows that father leaves home most every day in the week but Sundays to go to work, some even go on Sundays. That work is known to us as "Business." It does not make much difference to us as children what that work or business is, we bid father good-by in the morning, and welcome him home in the evening when the day's work is done. Some of us don't know that father goes to work every day because we want warm clothing, stout shoes, skates, bicycles, balls, books, pencils, and what not. But that is the reason why he goes.

Further, we want a good home, warm and comfortable, we want plenty to eat, we want to go to a good school, where other boys and girls we know go. We want to go to the movies, to good playgrounds, to fine stores, we want to ride in a car, and play the radio as we ride. Now all these things are possible because father goes out to work each day, gets his pay, pays his taxes, and all else required of him. Now, we begin to realize that father has a pretty important place in our lives, even though many of us see little of him in the first ten years of our lives.

We learn as we go along from week to week, that father gives attention to the things that make life good to us as children. He sees that we go to the best school he can afford, that there is a good church in the neighborhood where we can learn how to grow into good men and women, and most of the time he takes us there himself.

Now, let us look at the story of the life of Jesus, when he was a little boy. (*Luke 2:40-52*) His parents did the things God told them to do, and one of those rules was to be in Jerusalem during the feast of the passover. They took the little boy with them, just like your father and mother do. Let us read the story. (*Read*)

Yes, Jesus was learning the actual work of his father, Joseph, which was carpentry, but he knew that a business much more important was to do the will of God, who sent him to earth. God has sent each one of us to live here, to carry on HIS BUSINESS for him, and one day he will call us to come back to him. Of course, the work or business we do to pay for our living on earth is important and necessary, but much more important is GOD'S BUSINESS. God depends upon our

hearts, our hands, our feet, our minds, our songs, our gifts, our neighbourliness, to make this town what he wants it to be. GOD'S BUSINESS is our business.

GOAL POSTS FOR 1939

(Speaker have beside him a blossoming plant, a fruit of some kind, and a dried up plant or limb of a tree).

Most boys and girls know happiness, they laugh and sing, as children should, because they have no cares beyond the game in which they are engaged. This is as it should be.

Few of us think of the things that actually make us happy, we just take it for granted, but there are many things that add to our happiness and some that take happiness away. We could count up a long list on either side, and it is a good thing to do. However, this morning, let us look at these plants we have here, one is a healthy plant, growing as it should, blossoming as it should, and thereby brings colour and joy to all who see it. Here is a fruit. (*Name it*). Some of us can go back in our minds and see the fruit on the tree, we can go back farther and see the blossom, the sunshine, the rain, the dew and the gentle waving of the branches, while the fruit was gradually forming. We know all these things are as God wants them to be, and we don't think much beyond that.

Here is a plant that is not quite so fortunate. Something happened to it, and it became sad and died. It is no longer able to make a blossom, nor a fruit, no matter how much it rains, nor how long the sun shines on it. We don't know just what happened to it, but here it is, dead and worthless. Long ago it had the same chance for life, blossoms, and fruit the others had. Now, it can do nothing more to make life worthwhile for anyone.

Girls and boys can do in life just like the blossoming plant, or the tree that carries on its work by bringing forth fruit for us to enjoy. It is simply a matter of learning the rules of life that make happiness, and when we know them, to follow them. Happy children who are following the rules of home life, school life, and the rules of life brought to us by Jesus, are just as radiant and colourful as the blossom of this plant. Those who do the opposite, soon lose out, and one talent after another wilts and withers and dies. After a time we have growls, sharp words, instead of laughter; lies and doubts instead of confidence and love; abuse instead of praise; late hours and bad companions instead of blooming health and joyous fellowship.

In the story of the life of Christ, we are told to learn what makes life happy and then to follow those rules. Let us read it for ourselves (Read John 13:13-17). Everyone has the privilege of learning what Jesus wants done in life. The choice is ours of doing it in a happy and wholesome manner, or letting the grace slip by us. We can choose between the blossoming and fruit-bearing life, or the withered and dried up, worth-

less existence. The first choice leads to higher and higher things, the other to "dead-end" street.

OUTLINES

CLAUDE R. SHAVER

A Congenial New Year Companionship

They took Jesus into the ship, even as he was. Mark 4:36.

The journey of the New Year lies before us. What better example in choice of companionships can be imagined than that of the little company of disciples.

I. The "comradeship of the spirit" still obtains as to relations with the Head of the Church, who said "Lo I am with you always." It depends today upon sympathetic interest and fraternal cooperation as with the companions on that Easter evening walk to Emmaus. Recall Stanley Jones presentation of the "Christ of the Indian Road" and similar of his later portrayals.

II. Often there are unexpected turns and upheavals where new phases of this relationship will bring new revelations of power; e. g., the voyage across the sea when the tempest was stilled.

O Man of the far away ages!

O Man of the far away land:

More art Thou than all of the sages;

More than their creed or command.

To crown Thee, we need but to know Thee:

To know Thee we need but to live Thee:

Not time nor decay can o'erthrow Thee

With Thee ever help us to stand.

III. Where is there a relationship more forward looking; where a leader better informed as to life, its temptations, inspirations and outcome.

Every Man's Possible Vision

"I saw the Lord." Isa. 6:1.

These words might be used to point out so called "contradictions" among Bible writers; eg. John says "No man hath seen God at any time." (1:18) But is there not a place for both these statements, showing a distinction between mere physical vision and spiritual discernment.

An enthusiastic traveler through Alaska once said—"It takes both eyes and a soul to see that country." What did Isaiah see that prompted his confident statement: as he used his soul as well as his eyes.

I. An abiding authority, amidst confusing change and upheaval. Uzziah passes, but the Kingdom goes on. God burles his servants, but continues His work. Leaders today like Stanley Jones, Kagawa, Schweitzer, General Booth, and Dwight Moody are evidence of continued leadership.

II. Rare expression of Holiness. Jesus said the pure in heart shall see God; thus did Isaiah experience humility in comparison with his own imperfections. By contrast he beheld a spirituality which caused him to cry "Unclean lips." Teaching by contrasts is true pedagogy.

III. Regenerating grace and gracious encouragement caused him to look up, to appreciate the purging effects of altar ministrations, and to realize the divine nearness in the transformation processes of his own personality. "Send me" was uttered in full consciousness of a Divine presence; likewise Paul, near Damascus, "What wilt thou have me to do" and at Athens "Not far from any one of us (Acts 17:27): or, as Tennyson says "Spirit with spirit can meet. Closer is He than breathing and nearer than hands and feet."

The Worship Privilege; Its Possibilities

"Planted in the house of the Lord . . . flourish in the courts of our God." Ps. 92:13.

Of the 150 chapters and perhaps 2500 verses which make up the Psalter, it is probable that one third of this testimony is given to the idea—benefits and possibilities of Worship.

I. Note the conception of worship—life adjustment in a congenial environment (planted) which means more than perfunctory ceremonies, rather assimilating God's thoughts; contrast the brutish man (vs. 6) with the Psalmist's appreciation of "thoughts very deep" (vs. 5).

II. "Flourish" by development and respiration as contrasted with atmospheres of sensual depression; as seen in the night club life of today. "Workers of iniquity" (vs. 9) have a short prosperity as compared with the life rightly adjusted.

III. Not the "peace" of decay and degeneration, like a post in the mire; but like the palm tree (vs. 12) and the enduring cedars of Lebanon "Rooted and builded up"; as Paul expressed it (Col. 2:7). Which contrast in every-day thinking is the difference between the self satisfied respectability, and the aggressive disciple losing himself in active Kingdom promotion. The popular excuse for liquor drinking today is that it affords release—"the cheapest route out of Birmingham" as a Sunday morning drunkard said to the police officer. Contrast the upward leading of the divine ideals and purpose.

A Christian in No Man's land

"And Simon Peter followed Jesus . . . but he stood at the door without." John 18:15, 16.

The peril of "no-man's land" was frequently emphasized during the World War where the cross currents of death were always prevalent. This Christian of long ago "without the door" suggests similar peril.

I. He was confronted with the sneers and darts of the enemy. In that atmosphere he slipped

downward to lying and profanity. There is no neutral ground in Christian discipleship. It must be "open profession"—"Confess me before men" said Jesus. (Matt. 10:33).

II. He missed the satisfaction of heroic defense, later enjoyed on the day of Pentecost when he faced the multitude. The Master needed open loyalty there "inside the door." In the quiet poise of Jesus, Peter might have learned of a higher form of courage than that of flourishing a sword. Contrast John's quiet loyalty.

III. He missed the discipline and comfort of standing with the minority in a worthy crusade, where "one man and God make a majority." No-man's land is never advantageous but always dangerous. Note Peter's latest advice—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind (1 Peter 4:1) but rejoice inasmuch as ye are partakers of Christ's sufferings. (1 Peter 4:13)

Stream-line Living in Air-Conditioned Altitudes

"Lay aside every weight, and the sin that doth so easily beset us; looking unto Jesus, etc." Heb. 12:1, 2.

Occasionally today some superficial remarks will appear in print, or over the radio, that "The Bible is out-of-date. But in this age of streamlined transportation and air conditioned housing, we must concede that this ancient writer is quite scientific in his psychology; even if he may not have known modern physics.

I. Progress, in spiritual as in temporal matters, depends upon the elimination of all rough edges and unnecessary hindrances; be it locomotive, aeroplanes or steamships; even baby carriages and women's coats of last season were thus designed. Human nature has not changed greatly in that "weights" and "sins" are still dead weights. Not only vicious "sins" but the little vices—ill temper, jealousy, selfish indulgence, ill temper and spiteful gossip—should be laid aside.

II. Strength for this comes in air conditioned atmospheres of worship; where "looking unto Jesus" clarifies and invigorates. There is also the company of "the great cloud of witnesses" both invisible and visible, whose sympathy and prayers give encouragement.

III. It is the high altitude of clearer vision and spiritual ozone that self-examination and new resolution will be most efficacious; "strength and beauty." (Ps. 96:6). Handicaps will dwindle. Paul's handicap was forgotten—"My grace is sufficient." (II Cor. 12:9). Witness brave lives who have conquered with handicaps—George Mathessen; Helen Kellar; John MacDowell, from coal picker to leading minister of great church and secretary of National Mission Board. All because they found the rarefied atmosphere and ran "with patience".

L U S T R A T I O N S

WILLIAM J. HART, D.D.

Gladstone's Text

Isa. 55:12. "For ye shall go out with joy, and be led forth with peace."

As a writer for some of the great English daily newspapers, Mr. David Williamson was more than once at Hawarden, the home of Gladstone, the noted English statesman. Mr. Williamson makes this note in "Before I Forget:"

"What impressed me most of all in the stately Castle was the simple bedroom of Mr. Gladstone, with a little hand-painted text, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' From that room the statesman went out each morning to service in his parish church."

Greatest Picture Yet to Be Painted.

John 14:12. "And greater works than these shall he do."

A famous artist, whose pictures were first hung in the Paris Louvre more than forty years ago, has been referred to by Dr. Daniel A. Poling. This man is a friend of Dr. Poling, and the latter has given this description:

"His studio, one of the largest and easily the most unusual in New York City, looks down upon the Public Library park. One afternoon I sat talking with him about his great studies and memorable triumphs. Finally I asked him the inevitable question, 'Colonel, which of all your pictures do you regard as your masterpiece?' And his reply came like a flash, 'I haven't painted it.' He had lived more than eighty years; the great of the earth had sat for him; he had been honored by foreign governments; and his exhibits had made him the guest of honor in great cities. But he had not painted his masterpiece. His motto was still, 'Greater things than these.'"

Gate Opens into Another Year.

Isa. 30:21 "This is the way, walk ye in it."

As the gate of time swings into another year it seems as if there are a million miles in front of us. Be it so, but lift your eyes upward and see the blue sky all the way over head. Do you remember at Interlaken, Switzerland, how high the foothills of the base of the Jungfrau looked to you until the fog lifted from the snowy summit to the majestic mountain and all difficulties to your climbing to the top faded away? It is possible for us to see the clouds, big and little, ahead but why look through the wrong end of the opera or field glass at our future?

Before the life of right thinking and honest effort there is an unseen crown to be won.—*A Store Editorial by John Wanamaker.*

Years and Life

Psa. 90:10. "The days of our years."

The average life of man in the United States has increased fifteen years since 1870, according to medical statistics. The average span of life is fifty-six, as contrasted with between forty-five and forty-eight years in 1900, and between eighteen and twenty in the sixteenth century. Perhaps someone will have time to ponder the question, What will man do with it? Life is fifteen years longer. Is it any deeper? Is it any higher? It is a great thing to add years to our life. It is an infinitely greater thing to add life to our years. —*The Christian Advocate.*

Precious Time.

Eph. 5:16. "Redeeming the time."

Julia Ward Howe used to speak of her "precious time" (which her children abbreviated to "P. T."), and laid down for the benefit of the younger generation these rules:

"If you have at your command three hours per diem, you may study art, literature, and philosophy, not as they are studied professionally, but in the degré involved in general culture.

"If you have but one hour every day, read philosophy, or learn foreign languages, living or dead.

"If you can command only fifteen or twenty minutes, read the Bible with the best commentaries, and daily a verse or two of the best poetry."—*"Julia Ward Howe,"* by her daughters (Houghton Mifflin Co.).

Only So Much Do I Know As I Have Lived

—Emerson

Ezek. 3:15. "I sat where they sat."

In the garden of the School for Sympathy, I saw children playing: A girl of 12, her eyes covered with a bandage, was being led about carefully between the flower beds by a lad of eight. Wistfully watching the others was another child on crutches.

"She is not really blind," explained the teacher. "This is only her blind day, as it is the other child's lame day."

In the course of the term each child has a blind day, during which a bandage shuts out all light and it is a point of honor not to peep; a lame day; a deaf day; a dumb day. This means the need of assistance in everything, and another child is appointed to help. It is educative for both, for the one privileged to see discovers that the necessity of describing to another makes all that he sees the more interesting.—*E. V. Lucas in A Little of Everything.*

—Quoted from *The Reader's Digest.*

"Everybody, Except God!"

Psa. 31:14. "I said, Thou art my God."

When Mark Twain was making a tour of Europe during the years of his greatest fame, he once received an invitation to dine with the German Emperor. His little daughter Susie, then about twelve years old, was greatly impressed with this honor. She said to her father: "You will soon know everybody, except God, won't you, Papa?"

There was a deep unconscious point to the little girl's question. The appalling bitterness of the later years of Mark Twain's life could be explained by the fact that with him it was a case of "knowing everybody, except God." What difference does it make to have a dozen kings on your calling list, if it is "everybody, except God"? —*Halford E. Luccock.*

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What Makes a New Year New

Rev. 21:5. "Behold, I make all things new."

What makes a New Year new?
Not ringing bells or changing dates,
For these soon cease, but not the weights
Of tyranny or lust and greed
On which small men and nations feed;
The world grows big when love controls
Its grasping, hardened, shrunken souls.
This makes a New Year new.

What makes a New Year new?
Not smug contentment with the past,
The mold in which earth's wrongs are cast;
But prophets, unafraid, alive,
To match the age; great souls who strive
To furnish for man's highest good
True justice, peace, and brotherhood.
This makes a New Year new.

What makes a New Year new?
Not resolutions lightly made,
Or worthless dreams born but to fade;
But faith in Christ instead of fate,
More room for God and less for hate;
The world receives its second birth
When God through Christ controls the earth.
This makes a New Year new.

—*George W. Wiseman*

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A Plea

Psa. 37:25. "Young . . . old."

Today I'm young, but soon I will be old
The songs I've sung will then be false or gold.
The things I do today,
Not knowing whether they be right or wrong
Will then be dead and cold

And quite forgot—or blazoned forth in song.

I would that God would give my foolish youth
Some intuition showing me the truth,
That I might know when I am old and gray,
That I have made no great mistakes today.

—*Stanley Martin*

Seeing Through a New Telescope

Rev. 1:3. "Blessed is he that readeth, and they that hear the words of this prophecy."

Most arresting was the peculiar story told by Ballie James Gray, a leader of Methodism in Scotland at a missionary meeting. Sammy Hicks, one of the quaint characters of early Methodism, was at a missionary meeting to deliver an address. One of the preceding speakers failed to see much good in missions, and questioned whether the money was well spent.

Sammy, when he arose to speak, took a sheet of paper. The people wondered what he planned to do. Soon he rolled it up until it formed a telescope. This he placed to his eye, and then he began to picture the result of missionary work as it would appear in the last great day. Said he, in dramatic fashion:

"I see the hosts of Africa led by Livingstone and Moffatt, and as they come that sing: 'Blessing and honor and glory and power unto the Lamb.' I see the hosts of India led by William Carey, and they join in the great song, and crown Christ Lord of all. I see the hosts of the South Sea Islands led by their martyred John Williams; and they, savages and cannibals, who had been among the most degraded and debased, sing: 'Unto Him who loved us—us!—and washed us from our sins in His own blood, and made us to be kings and priests of our God, unto Him be glory and honor and power and might.'

During that time the man who had lacked enthusiasm in missions, and who questioned the real value of Christian work in foreign lands, became uncomfortable. Finally, unable to stand it longer, he jumped to his feet and exclaimed, "I say, Sammy, give me a look through that telescope of yours!"

When the laughter and applause subsided the good Scot who related the story said, "Some people today need a look through Sammy's telescope."

Best Argument for Christianity

1 Cor. 2:12. "That we might know the things that are freely given to us of God."

"Here is a boy who has learned how to swim," he illustrated. "Suppose that a man comes along and proves to this boy by logic that the shape of the human body is such that swimming is impossible. The boy just smiles and goes on swimming.

"So it is in Christian teaching. A man knows certain things are true, because he has tried them out. That is what we mean when we say that the best argument for Christianity is a Christian." —*Bishop F. J. McConnell.*

The Gospel Is a Drama

Rom. 15:16. "Ministering the gospel of God."

In the deepest sense the gospel never can be preached. It will not go into words. The highest cannot be spoken. It is a drama. It must be acted. It is a score of music, dead and cold in its sym-

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bols; it must be performed. The preaching of the gospel is not a matter of the pulpit on Sunday. It is a matter of men and women seven days a week, who know God, the doer of deeds, and in themselves have something happen, so that they join the age-long dramatization of Christianity in a life that is the gospel.—*Dr. Harry Emerson Fosdick.*

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

New Year's Gaming (A)

Jno. 19:24. "And for my clothing they cast lots."

In 1910, a woman found in a gambling house was usually of the underworld—we are told. Today, if she's a traveller away from her home town, she may be identified as a "club woman" or "church member" back home. She claims to be "smart" and "wise" with many gaming rackets and very responsive to her "hunches" (or shall we say "touches")? She is "in the know" of at least fifty popular classes of gaming. She may gamble with dice, cards, lottery, mutuels (many kinds), faro, wheel, punch-board, slot-machine, numbers, prize-fights, baseball, football, horse-racing, elections and trading on crop futures and stock changes. And she doesn't have to buy a ticket to Monte Carlo, either. The satanic delusion that you can "get something for nothing" is more deadly than any gas monster from Mars. Here's a picture of America at play in 1938, while still in the "depression": We blew away in smoke, TWO BILLIONS; we gulped in drink, another TWO BILLIONS; we played with Lady Luck and she gaily walked away with FOUR BILLIONS; we spent ONE AND ONE-HALF BILLIONS in questionable amusements; then the hospital, doctor, druggist and Father Time presented their bill of another BILLION—a total of TEN AND ONE-HALF BILLIONS—mostly in waste! The Gaming Orgie also helps to create murders, gangsters, criminals, paupers and suicides.

New Year's Gaming (B)

Jno. 8:29. "I always do what pleases him."

Jas. 5:3. "Your gold and silver have stored up fire for the last days."

"Five of every ten Americans" says the Gaming Survey by the Institute of Public Opinion, "place money on at least one game of chance. The East leads in horse-betting, election-betting and sweepstake-ticket buying. The South and West (agricultural sections) confine their gambling mostly to slot-machines and punch-boards. CHURCH LOTTERIES are listed third in the attractions of Lady Luck. Gambling by Groups: Upper Economic Group, 63 per cent; Middle Income Group, 61 per cent; Lower Income Groups (including reliefers 47 per cent; and Reliefers

(separately) 45 per cent." Is Paul and Christ outmoded today? "If meat causes my brother to fall, I will no longer eat meat." Christians do not exploit the weak. "Ye then that are strong, ought to bear the burdens of the weak."

New Year's Rebuilding

Jno. 3:3. "Unless he is born over again from above."

The terms "Social Reform" and "Social Reconstruction" are hardly synonymous. Social reform may be only a porous plaster—a kind of intermittent and sporadic corrective social application within the already established order; while social reconstruction concerns itself mostly with the upbuilding of a *de novo* society. Much of our "Social Reform" is like patching-up an old leaky roof, with an application of gaudy paint to give it color; while "Social Reconstruction" substitutes for a greatly-worn roof—a scientifically-tested new roof. Be sure, however in your "modernizing" and experimenting with National NEW ROOF IDEOLOGIES (there are many on the market) that your house or temple has a spirit-to-spiritual foundation. The ancient worthies grasped the problem a little better. They saw the utter futility of a religion-less moral man finding heaven without first undergoing spiritual regeneration. A socially-reconstructed order, will, if efficient, observe the same spiritual laws that govern the regeneration of individuals.

New Year's Spiritual Ideals

Jas. 3:18. "I will show my faith by my good deeds."

In striving after the spiritual ideal, there are two distinct methods, the Occidental and the Oriental. The former seeks to change the world thru attachment to the world. He plunges into the world of realism thru his pragmatism, empiricism, experience and work. His enthusiasm pushes him on for his task, much as the generator stores power and energy for a moving automobile. The latter, desires the world to change him and thru detachment from this busy, throbbing world. Thus he craves for meditation, mysticism and intuition. Becoming passive, he would much rather be a spectator than an active participant in solving social and economic ills. But God uses both methods. The Christian American may be "sold" to the first, but he cannot ignore the second. God can use both a conscious and subconscious state of mind. The supremacy of Faith over Works or vice versa has long been a traditional bone of contention. Christ has joined both together. James sums it up; "faith without good deeds amounts to nothing." The Greek fable of the body which tried to get along without its stomach—is not without significance.

Martinets and Martians

Mk. 9:6. "They were so frightened."

1 Jno. 4:18. "There is no fear in love."

Question: Did Orson Welles's vivid dramatization of men, meteors and gas from Mars, really make panicky and jittery a lot of nerve-shattered folks? Or did the playful rendition merely reveal fear psychosis already existent? It is unbelievable the extremes some will resort to, whenever the Race Scare, the Red Scare, the War Scare and the Money Market Scare is sounded. Still, they sing, "He leadeth me" and "Sweet peace, the gift of God's love." "Doth not conscience make cowards of us all?"—some more than others? This pre-Halloween prank by Welles hardly calls for censorship. An invasion of radio and press censorship in this country would practically spell the doom of democracy. We meet a lot of people who can tell others how to run the world, especially the church, but who are always seen running round in circles themselves—and what an amount of running around these petted and pampered persons in church and society do demand! Why fear martial visits from Mars? Fear the imminent danger of becoming a nation of bumbling voting robots and victims of mass-mingling martinet! Use the privileges of democracy, or else lose democracy itself. He who is at peace with God and man is seldom a patient in the psychopathic ward of jitters, "nerves," panics and fears.

New Year's "Experience"

Ino. 1:10. "How does it happen that you can see?"
How often we refer to our "experience" as the basis of our belief? To avoid the bizarre and fanatical—it might be well to recheck and go over some of these experiences this New Year. The "experience" that produces peace and security is usually a laudable desideratum, but suppose we use peace and security as merely a "defense" device to duck in our heads like the turtle, impervious to the social and economic problems of a greatly disordered microcosm? Or suppose that we allow ourselves to soar off into an emotional ecstasy and ignore the microcosm of man's world and destiny? Or shall we cherish that type of "religious experience" which aims to orient into the spiritual fields of newly-discovered Truth and seek for some integrating principle which will bring Cosmos out of Chaos? Would this invalidate or make null and void other valid types of religious experience? We think not. "God moves in a mysterious way. His wonders (of experience) to perform." Whether your experience is heritage or adventure—make it real, personal and creative. Christian experience is life's noblest attainment.

New Year's Exploration

Ino. 1:10. "The world did not recognize Him."
Rom. 8:26. "He who searches our hearts knows what the Spirit means."

Whence do most people derive their ideas of God, if any? From second-hand sources as teacup chatter and hearsay: From newspaper write-ups of "Go-to-Church" campaigns, bulletin boards, church notices and a reporter's digest of

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last Sunday's sermon; From camp-meeting phenomena and a stray item from a convention report; From a popular "best-seller" or a traditional hangover from what some one else may think and say about Him; From "a brief Bible Study Course," a popular one-night-stand-spiel; From the enemies or the "friends of God?" Knowledge of God is best discovered thru inner experience and divine revelation. But knowledge itself is of two kinds—that of acquaintance and that merely of concept and description. Whether God enters our sensuous experience and immediate awareness as an objective reality, or whether God is conceived of merely as a syllogism, a symbolism or a mathematical zero—is of vital significance in the character-making process. Right conduct is the product of vital Christian experience.

metal—gold and silver—and more than 75 per cent of the world's banking resources. Our 130 million people have a purchasing power and enjoy luxuries and necessities equal to 500 million Europeans or One Billion Asiatics." But suppose, we consider what the hands on our spiritual time-piece register this morning, both individually and nationally?

Character Blueprints for 1939

The greatest art in life is the art of living. One can never have an over-abundance of spiritual technique for the development of character. John Ruskin would hardly be an authority in economics and industrial science today, but his "Seven Lamps of Architecture" published in 1840, fully establishes the thesis that the principle of art must be applied to life and morality. His seven lamps are: Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience. His selection of "lamp" was made from Aladdin's magic lamp; and the work was written, said Ruskin, "to show that certain right states of temper and moral feeling were the magic powers by which all good architecture, without exception, had been produced." And Ruskin as a world-traveller had seen and studied nearly all of the great architecture of his day. Ruskin, 100 years ago, was a prophet of a new and special mode of living. His principles based on a return to spiritual verities are fundamentally sound today. If "to build is the thing" in religion, and, if "art is the combination of spiritual things to serve spiritual ends"—then Ruskin's homily on spiritual architecture is decidedly up-to-date.

New Year's Ledger

Matt. 19:26. "For what good, gain the whole world, but parts with his life?"

In 1939, the real life question is: Can we balance our material assets with our spiritual liabilities this year? On the credit side, we occupy "six per cent of world's area and seven per cent of world's population; we produce 70 per cent of world's oil; wheat and cotton, 60 per cent; copper and iron, 50 per cent; lead and coal, 40 per cent; telephone service, 60 per cent; railroad service, 33 per cent. In consumption, we use 48 per cent of world's coffee supply (no wonder, weak nerves and a weak heart); tin, 53 per cent; sugar, 21 per cent; silk, 72 per cent; iron, 42 per cent; copper, 47 per cent; petroleum, 69 per cent; autos, 80 per cent. We have more than half of world's monetary

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BOOK REVIEWS

I. J. SWANSON

MAN UPON EARTH

By Virginia Doss. Broadman Press. 104 pp. \$1.00.

A series of unique sketches based upon Biblical characters. The names used are sometimes imaginary, but the characters real. The style is that of poetic monologue, in which the author shows exceptional skill. The persons speaking are expressing both their attitudes toward and their conceptions of Jesus. Each study is complete in itself, and yet there is a delightful unity to the work. Each one is written in blank verse.

There are many startling and unusual phrases which grip and hold the reader's interest, such as Stephan, the boy who loaned his lunch for the feeding of the thousands, as he says, "I may look like Him when I become a man," or John's

"I watch Him pray upon

The hills, and then again upon the sea,

And as of old I am awoken by

The echo of His prayer."

or Pilate's words, "I crucified a man who claims to be Jehovah's Son!"

This young author has done something in this her first book which shows real talent. With such a combination of poetic genius and the gift of interpretation, together with the capacity to draw such vivid pictures in a line, should make it possible for Miss Doss to go far in the field of creative literature.—J. B. M.

CHRIST OR CAESAR

By Hugh Black. Revell. 209 pp. \$2.00.

Anything with the name of Hugh Black gives promise of being worth reading. And he who picks up "Christ or Caesar" finds that once again his anticipation is not disappointed.

This is a book of eleven thought provoking chapters. The reader will take issue with the writer here and there, but will agree that he carries forward a most logical development of his thesis.

He begins with "The Doctrine of the State" in which he tries to show that the state exists for the person and not the person for the state. Democracy, he believes is the only real experiment in government today. He believes that in its program democracy allows ample room for the expansion of man's soul and the happiness of the nations.

His chapter on "Democracy and Christianity" is one of his best. Here he expands the idea that Christianity must never be identified with any system of government or with any social order. "All sorts of systems have tried to get the support of Christianity, and some have succeeded all too well." "We must not associate Christianity with democracy, whatever points of sympathy and attraction we find between them." The Christian is called upon to live under any system and to prove the superiority of Christian conduct under even unfavorable conditions. One startling sentence is, "I... find that in all essentials of thought and life I am nearer to a Christian German than I am to a pagan American."

Other chapters are "The Basal Faith of Democracy," "Freedom," "Tolerance," "Conformity," and an able discussion of War and Peace. In presenting his view in this last arousing issue, Dr. Black takes the position that the Christian must let his influence be felt for peace, and to keep his conscience clear of the guilt

of war. He believes, however, that there is as yet no practical plan for making nations refrain from war any more than there is a plan to make men love one another. Nor does he believe that the christian way is to mortgage one's future by saying how he shall handle historic situations, which in the Providence of God he must meet as devotedly as he can.

We may have our own answer to these attitudes, but we must acknowledge that the author has made a strong case for his position. And the gentleness and graciousness of his mood is so christian that none can doubt but that he practices what he preaches.

This book is worth reading by clergymen, theologue, christian layman and patriot.—J. B. M.

PSYCHOLOGY FOR CHRISTIAN TEACHERS
By Alfred L. Murray, a Baptist Pastor who has sought to apply the teachings of Psychology to the work of the local Church. Round Table-Press. 245 pp. \$2.00.

This volume is an attempt to pass on to Ministers, Religious Educators, and Church School teachers, the practical application of the principles of Psychology. The book is devoid of the technical terminology usually found in books of this type. Complex words have been substituted with simple language. It is written for the layman. Definite illustrations are given, and problems faced and a solution suggested. The book starts with babyhood and continues on through to the pastoral work of the Minister. The chapters on "Forgotten Pupils-Adults" and the "Psychology in the Sick Room" and "How to Increase Church School Attendance" are among the most helpful.

Dr. Murray has written a most helpful book. It's a good book. Look into it.—G. W. M.

SWORDS INTO PLOUGHSHARES
By Mary Hoxie Jones. Macmillan. 374 pp. \$3.00.

This is the account of the work of the Friends Service Committee starting in 1917 and coming down to date. From personal experience the author tells the story of the fight against hunger and disease, abroad and in the United States. Written into the story is the philosophy of the Friends concerning peace and other problems.

The volume is dedicated to Rufus M. Jones who has given twenty years of leadership to the American Friends Service Committee. The factual material is well organized and this is a source book for those interested in the activities of this group who labored to heal the wounds of war and poverty and to turn swords into ploughshares.—G. W. M.

THE STONE THAT STOPPED
A novel by Kenneth R. McAlpin, Revell. 189 pp. \$1.50.

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Dr. Eastman is professor of Biography, Literature and Drama at the Chicago Theological Seminary.—G. W. M.

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THERE'S NO PLACE LIKE HOME

By James Lee Ellenwood. Scribner's. 234 pp. \$2.00.

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By Catherine Atkinson Miller. Round Table Press. 195 pp., \$1.50.

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By Henry C. Link. Macmillan. 257 pp. \$1.75.

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By Louis Golding. The Macmillan Company, New York. 355 pages. 25 full page sepia photographs. \$2.50.

The author sets forth from London to Egypt to discover the place where Moses was born, and seeks when what has been done to his satisfaction to follow the steps of the great leader from the time of his birth to the foot of Mount Sinai. Mr. Golding lives among all sorts of people, and gathers a wealth of legend past and present to make the localities and their occupants live gloriously in the mind of the reader. He does for Moses what Morton has done for Paul and the Master in his two recent books, and this volume by Golding has as much charm and strength as any book recently written about the Bible lands of the Eastern Mediterranean. The illustrations are unusually beautiful, and the author's handling of dialogue is far superior to that of the average author of a travel book. An index and a bibliography contribute to the value of the volume.—C. H. N.

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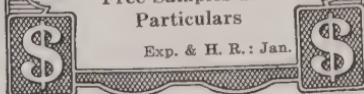
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By Walter L. Evans, Foreword by Rev. L. R. Scarborough, D.D., President of the Southwestern Baptist Theological Seminary, Fort Worth, Texas; and President, Southern Baptist Convention. Revell. 63 pp. 75 cents.

The author is clear, forceful and evangelical. He believes in the simple religion of Jesus. Contents: Simple Spiritual Religion, Spiritual Revelation of God, Oneness With God, The Ministry, The Sermon On the Mount, The Cross In The Religion of Jesus, The Prince Of Peace, Our Union With Christ, The New World Order, and Conclusion, in which "the religion of Jesus is the one and only religion big enough and broad enough to include and save all humanity. "This religion alone teaches the universal Fatherhood of God and the brotherhood of man."—The World Religion.

THE SECRET OF CHRISTIAN JOY

Vance Havner. Revell. 120 pp. \$1.00.

Five chapters are included, by permission by magazines in which they were originally printed. The author "shuts his ears to the pandemonium of Modernism." He clings to the old-time religion. The Moody Monthly characterizes this book as "marked every page by the Havner crispness, directness and purity." Contents: The Secret of Christian Joy; Let Us Be True; Revive Us Again; Old-Time Religion; Is It Nothing To You?; "He Is Beside Himself"; The Last Axe Head; Press Through to Jesus; "The Foolishness of God"; Learning, Living, Looking; The Heaven-Vision; and "If Any Man Thirst."

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By Shailer Mathews, Dean Emeritus of the Divinity School of the University of Chicago, Macmillan. 150 pp. \$2.00.

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By Julius F. Seebach. United Lutheran Publication House. 271 pp. \$1.

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By Kenneth W. Sollitt, By Wilde Company. 150 pp. \$2.00.

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We can make it what we will. Let it be for us:

I. The Beginning of a more consecrated life.

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III. The beginning of a new nearness to our heavenly Father.

Solo: "Christian, Dost Thou See Them?" (St. Andrew of Crete).

Period of dedication: In which the Christians present are invited to dedicate themselves more fully to God.

Closing hymn: "My Jesus, as Thou Wilt"

Benediction.

*

I. PRAISE (Have a different leader for each section of this meeting.)

I. The Call to Praise:

Hymn, "Praise God from Whom All Blessings Low"

Scripture, Ps. 135:1-3.

"The Gloria"

A prayer of praise.

Responsive reading by congregation and leader, Psalm 148.

Hymn, "Praise Him, Praise Him"

II. The Reason for praise.

Hymn, "Come, Thou Almighty King"

Scripture, Rev. 7:9-12.

Reasons for praise, presented in two-minute talks by four high-school students:

1. Because God has made everything and has called us to enjoy His world, we should praise Him.

2. We should praise God for every talent and opportunity which He offers us.

3. We should offer praise for the temporal blessings and for the protecting care of our heavenly Father.

4. We should offer praise because of God's love and His wish to call everybody into His kingdom. (This, of course, particularly shown in His sending Christ into the world.)



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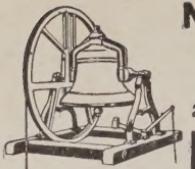
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Scripture. I Chron. 29:11-13.

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2. We can express praise by our attitudes toward our fellow-men. Have you ever caused any one else to praise God?

3. We can express praise by our use of God's gifts. What sort of stewards are we?

4. We can express thanks by living victorious prayerful, Christian lives.

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Testimony, by one individual, "The time I prayed in a dark hour of sadness."

Prayer-Hymn, "Pass Me Not, O Gentle Savior."

Testimony, offered by one or more, "Answered Prayer—My Own."

Hymn, "The Mercy-Seat"

Message: "What Is a Normal Prayer-Life?"

1. It should contain daily prayer, at a regular time each day.

2. It should contain special prayers at times of stress.

3. It should contain prayers of communion—just the sense of being with God.

4. It should contain plenty of prayer for others.

5. It will contain moments of great joy and victory.

Hymn, "'Tis the Blessed Hour of Prayer."

General season of prayer.

Benediction. Recessional, "Sweet Hour of Prayer."

IV. CALLS TO BIBLE READING

Opening Call, Deut. 6:4-9.

Hymn, "Wonderful Words of Life."

A thanksgiving prayer for God's Book and for

at it means to man.

Hymn, "Lamp of My Feet."

Story of the finding of the Book," by one who studied II Kings 22:8-20 and 23:1-3.

Hymn, "Break Thou the Bread of Life."

Story of Ezra's reading of the Book, by one who has studied Nehemiah 8.

Hymn, "More about Jesus."

A prayer that we may read and obey the Book Books.

An appeal to the ministers: II Tim. 4:1-5.

Hymn, "Thy Word Is Like a Garden, Lord."

The Book will be in heaven at the throne of judgment. Told by one who has studied Rev. 11-15. Perhaps this is better read than told.

Hymn, "Bread of Heaven."

Closing thought: Let us make daily Bible reading a part of every life. If it be deemed advisable, we pledges for family worship passed through group.

Benediction.

Recessional, "There's a Dear and Precious Book."

Word and Definition

a. 14:1. "The fool hath said . . . there is no God."

a. 18:2. "The Lord is my rock, my fortress and my deliverer."

A great Bible teacher adjusted his spectacles and said to his class, "Gentlemen: We are about to embark on the greatest voyage, man has ever tempted—a study of God. His Being, Nature and Works! You will find as many definitions of him as there are different schools of ethics, philosophy, art, religion, social and moral science. Our task is to discover the school in order to account for the definition. Truly, God is too large a being and Concept for anyone school to claim exclusive ownership." These are big words, a smaller man could not have said them. In our reading, we made a notation of the different terms used by writers as they speak of "God." A few: "The Great Absolute"—"Primeval Force"—"God as King" — "Father" — "Love" — "Logos" — "Spirit" — God as "the sense of life" — "the central power-station" — "God as Adventure" — "The Universal" — "The Unknown" — "Deliverer" — "Saviour" — "Lord of Judgment and Righteousness" — "Ever-present, All-powerful and Ever-knowing One" — "God as Emotion resting on harmony between ourselves and the universe at large" — "Faith in the conservation of Values as constituting faith in God" — "Man's total reaction upon life as expressing his idea of God and Religion" — "Propitiation of the powers superior to man" — "Eternal Idea of the Good" — "Reason grown to its Highest Powers and Reason grown courageous" — "The Supreme Worth" — "First Principle" etc. Continue the exercise.

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